# A Cure for the Cankering Error OF THE U*s. 60 New Eutychians:

Who (concerning the Truth) have erred;

SAYING,

That our blessed Mediator did not take his Flesh of the *Virgin Mary*, neither was he made of the Seed of *David* according to the Flesh; and thereby have overthrown the Faith of some.

UNIVERSITY LIBRARY CAMBRIDGE

By *Thomas Monck.*

Joh. 17. 3. *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

2 Pet. 3. 17. *Beware, lest ye also being led away with the error of the wicked, fall from your own stedfastness,* &c.

*London*, Printed for the Author, *Anno* 1673.

05,97

## *The Author to the Reader.*

Christian Reader,

THE matters contended for in this Treatise, are on all hands confessed to be very weighty, and necessary to our Salvation, which in short are these, viz. The true knowledge of God, and his Son Jesus Christ our Lord, which to know is life Eternal. Now these new Eutychians, which here in this Treatise I oppose, say, That the Divine Nature of Christ which was in the beginning with God, and was God, Joh. 1. 1, 2. compared with the 14 verse, was made flesh, viz. by turning his Divine Nature or Godhead into flesh, even as the Water was turned into Wine at Cana, Joh. 2. 9. which ceased to be Water and became Wine; so the Eternal Word, viz. God the Creator of Heaven and Earth, ceased from being a Creator, to become a Creature, viz. Man, and died for our sins, as these men say, as you may see in this insuing Discourse. Now this Opinion I call Erronious and Heretical, and indeavour to prove it so, as also impossible;

*ſith God is Immortal, and Immutable, yea, Perfection it ſelf, and therefore cannot die, nor yet be changed, as I have proved in this Treatiſe.*

*Secondly, They ſay in plain words, That our bleſſed Mediator did not take his fleſh of the Virgin* Mary, *nor of* David; *and ſo by Conſequence he was not the true Son of* David: *and if ſo, how can we be ſaved? ſith all the Promiſes are Yea and Amen, in him that was the true Son of* David, *as the* Reader *may ſee in the inſuing Diſcourſe, which is a conſequence of the former Opinion. Now albeit ſome of them that be more ſubtile, begin to bogle and will not ſpeak plainly to this queſtion, What the Word was before it was fleſh? but ſay they cannot tell.*

*We ſay, he was either a Creator, or a Creature, ſith we know no other thing that could die for us: and (as was ſaid before) God the Creator of all things could not die, as we believe: Therefore if they deny him to be a Creator, then we think they muſt be* Arrians *or* Socinians, *which two Opinions, they ſay, they abhor as falſe and erroneous; but the other part of them ſay ſtill, as they all uſe to ſay heretofore, That he was of the uncreated ſubſtance of his Father, their Eſſence being one: but yet they all agree in this, That he*

*that*

*that was the Eternal Word did not take his Flesh of the blessed Virgin* Mary, *as we say he did.*

*Now I can assure thee,* Christian Reader, *I have had no mind to Dispute, much less to Write about these great Mysteries; which I humbly believe and adore: but the Opposition that these men of late have made against the Truth, & the great danger that I know some poor Souls have been & yet are in concerning these things about God & Christ; as also the exhortation of the Apostle* Jude, *which bids us* earnestly contend for that Faith which was once delivered to the Saints, *hath ingaged me in this great Work; which I confess I am not sufficient for, but hope by this to open a door to some abler Pen to inlarge upon, and further explain these great Mysteries, that so the* little children *that* John *bids* keep themselves from Idols, *may know them better than yet I doubt they do.*

*Now the principal things I treat of in this Book, are these Four: First,* Of the Essence of God. *Secondly,* Of the Holy Trinity. *Thirdly,* About the Person of Christ. *Fourthly,* Of the union of Natures in that one sacred Person: *As you may see, if the Lord open your eyes, as he did the two Disciples that were a going to* Emmaus, *and that he*

*may so it, it will shall be the Prayer of the Author of this Book to God for thee.*

*And because I would be an instrument in the hand of God to keep thee from Heresie, or pluck thee out if thou art in it, I have thought good to open to thee in some measure the nature of that damnable sin of Heresie, from the words of the Apostle* Peter, *which I will use as a* Preface *to this Book; to the which I refer thee, as also to the Book it self, for thy satisfaction: and shall pray that God would be pleased to make it effectual for the end intended; which is Gods Glory, and thy Salvation of poor Souls, and remain,*

Thine

To serve in what I may

for the Truths sake,

October 19. 1672.

T. M.

The

# The Preface.

2 Pet. 2. 1, 2, 3.

*But there were false Prophets amongst the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: And many shall follow their pernicious Ways, by reason of whom the way of Truth shall be evil spoken of: And through covetousness, shall they with feigned words, make merchandize of you.*

1. IN these words the holy Apostle shews us, That as the Church and People of God in old time, had their enemies, the false Prophets; so the Church of Christ, in these last dayes, shall have their Adversaries, the false Teachers.

2. That the work of the false Teachers will be, *privily to bring in damnable Heresies.*

3. That the Heresies will be of so destructive and damnable a nature, that they which adhere to them, will even in so doing, *deny the Lord that bought them.*

4. That the false Teachers in bringing in the said damnable Heresies, will *bring upon themselves swift destruction.*

5. Such shall be the success of false Teachers, That many shall *follow their pernicious wayes*, by reason of whom *the way of Truth shall be evil spoken of.*

6. That which shall be the moving Cause to set false Teachers awork, shall be *Covetousness.*

7. The Engine or Instrument which they shall use to carry on their work, shall be *feigned words.*

8. And lastly, The condition that those will be brought into, which follow them, is no better than slavery, *they shall make Merchandize of you:* that you shall, as it were, be bought and sold into slavery.

I hope, through the good assistance of Jesus Christ, to treat of these Eight Particulars briefly, as an Introduction to this Treatise.

First, It being the main design of Satan to subvert the Kingdom of God; he hath in all Ages used his utmost endeavour so to

do.

do. He assaulted our first Parents, even when they were in innocency; and having prevailed so far, that the first Covenant hath been broken, and thereby the Will of Man depraved; though God hath provided by the new Covenant of his Grace and Mercy to save through his Son Jesus Christ all those that do believe in him, yet Satan and his instruments, have not ceased in all Ages since the first discovery thereof, to make opposition against it. When God was pleased to take his People by the hand to bring them out of *Egypt*, and by his Servant *Moses* to direct them in the way of his Covenant; there wanted not a *Balaam* to cast a stumbling-block before the Children of *Israel*, to eat things sacrificed to Idols, and to commit fornication. See *Rev.* 2. 14. *Numb.* 25. 1, 2. When *Elijah* the Prophet of the Lord, taught *Israel* the knowledge of the true God, the Prophets of *Baal* sought to teach them the Idolatry of *Baal*, 1 King. 18. When *Jeremiah* the Prophet of the Lord, taught the People obedience, according to the Word of the Lord, then *Hananiah* spake in opposition to it, in the presence of all the People, *Jer.* 28. 11. It would be too long to recite every particular mentioned in the holy

holy Scriptures, wherein the opposition is recorded which false Prophets have made against the Truth of God, and against those that God hath been pleased to send to declare it: If we consider the work that false Prophets, and false Teachers do, and the way they take to effect it, we shall find it is a most desperate design they are engaged in, it is nothing less than bringing in of damnable Heresies; such, as being retained, do overthrow the Faith, and even make shipwrack of a good Conscience; See 2 *Tim.* 2. 18. & 1 *Tim.* 1. 19. What can be worse than to set up for a God, that which is not God, and for Divine Worship that which the true God never commanded. See *Jer.* 10. *Matth.* 15. 9. And if also we take notice of the way that false Teachers take to effect their purpose, viz. to bring in Heresies into the Church, it will be found to be carried on with much Subtilty, the Text tells us, they do it *privily*. We must not think that false Teachers do teach the truth totally but rather together with the Truth, which in part they deliver, they mix with it certain Errors, of so destructive a nature to it, that the Truth is overthrown by the Error. The false Teachers mentioned, *Acts* 15. 1. would

not

not say that the Disciples ought not to believe in Christ for Salvation, yet what they taught amounted to the same, which was, *That except ye be circumcised after the manner of Moses, ye cannot be saved:* See *Gal.* 5. 1, 2, 3, 4. All the false Teachers are not said to deny the Resurrection, but some denyed it, others said it is past already; See 1 *Cor.* 15. 12. 2 *Tim.* 2. 18.

Therefore, Secondly, When we do consider seriously to what danger Heresie doth expose us, we had need to pray to God that he will keep us, that we be not led away with the Error of the Wicked, and so fall from our steadfastness, but rather that we may grow in Grace, and in the knowledge of our Lord Jesus Christ; Set 2 *Pet.* 3. 17, 18. For there be many Errors which are not so dangerous as Heresie; there may be error in Knowledge and also in Practice, which yet are far short of Heresie: Alas, we know but in part, 1 *Cor.* 13. 9. *Luk.* 17. 10. And for Practice, when we have done all, we are unprofitable Servants, we have done but what was our duty to do. But Heresie is a work of the flesh, *Gal.* 5. 19, 20. 'tis reckoned up with Adultery, Fornication, Uncleanness, Lasciviousness; with Idolatry, Witchcraft,

Hatred,

Hatred, Variance, Wrath, Strife, Sedition; with Envyings, Murders, Drunkenneſs, and ſuch-like. Can this be good that is martialled in the midſt of theſe? For, when the holy Spirit by the Word of God ſets forth the nature of Hereſie, he compareth it to Leaven, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9. Becauſe Leaven is of ſuch a nature, that it makes all the lump to ſavour of it: So Hereſie, if it be not truly removed, it gives all that imbrace it participation of its ſowr reliſh. Likewiſe it is compared to a Gangreen, 2 *Tim.* 2. 17. which is a Venom of ſuch an eating nature, that except a member be cut off, the whole will be deſtroyed, unleſs it be ſpeedily ſtopped, before it hath taken too much root in the part infected with it. So it is with Hereſie, if it be not ſpeedily ſtopped, it will grow to ſuch a head, that the Heretick, though he be condemned of himſelf, yet he will not be turned, but muſt be cut off; ſee *Tit.* 3. 10, 11. A

For, Thirdly, The nature of Hereſie is ſuch, that it oppoſeth the Doctrine of God, and of our Lord Jeſus Chriſt. See that famous place in the Epiſtle of *Jude*, verſ. 3. *Beloved*, ſaith the Apoſtle, *when I gave all diligence to write unto you of the*

com-

*common Salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the Faith which was once delivered unto the Saints*, verſ. 4. *For there are certain men crept in unawares, which were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.* Here we ſee the damnable nature of Hereſie, it denyes God, and our Lord Jeſus Chriſt, and ſo takes away the object of ſaving Faith: for ſaving Faith hath for its object God and Chriſt; yet ſo as we firſt believe in Jeſus Chriſt, God-Man, a Saviour unto all them that do believe in him, and by Chriſt we believe in God, ſee 1 *Pet.* 1. 21. the Father, Son, and holy Ghoſt; a God and Father unto all them that believe.

Now becauſe things are beſt ſeen by their contraries, I will lay down four Propoſitions, which every true Chriſtian owns (or ought to own) and every Heretick denyes in part or in whole; whereby you may clearly diſcern the deſtructive nature of Hereſie to all true Religion and Piety.

*Prop.* 1. God the Father, Son, and holy Ghoſt is the object of ſaving Faith. No man

man was ever saved without this Faith: no man ever called upon God, but by the help of the holy Ghost, 1 *Cor.* 12. 3. As no man can say that Jesus is the Christ, so neither can any man say that God is God, but by the holy Ghost: neither did God ever hear any man that called upon him for Salvation, but for his Sons sake.

*Prop.* 2. Jesus Christ God-Man is the object of Faith, and therefore he is to be believed in; *Ye believe in God, believe also in me*, Joh. 14. 1. So likewise his Apostles taught, *Believe on the Lord Jesus Christ, and thou shalt be saved and thine house*, Acts 16. 31. testifying both to the *Jews* and also to the *Greeks*, Repentance towards God, and Faith towards our Lord Jesus Christ; yea, we are commanded of God to believe in Jesus Christ, 1 *Joh.* 3. 23. *And this is his Commandment, That we should believe on his Son Jesus Christ; and love one another, as he gave us Commandment:* and we receive remission of sins by this Faith; See *Acts* 26. 15, 16, 17, 18. where Christ saith to St. *Paul*, *I send thee to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them*

them which are ſanctified by Faith that is in me. So that Jeſus Chriſt is God and Man in one Perſon: for none can forgive ſins but God, none can be the primary and proper object of Faith but God; Faith being a part of divine moral Worſhip: for we give honour to him in whom we believe. None can be a Mediator between God and Man, but he that is God and Man in one Perſon; none can offer a Sacrifice to God for the ſin of man, ſo as to procure peace and purity of Conſcience, but Jeſus Chriſt who is God and Man in one Perſon; God, of the ſubſtance of his Father, begotten before the World: and Man, of the ſubſtance of his Mother, born in the World; perfect God, and perfect Man, of a reaſonable Soul and humane Fleſh ſubſiſting, * *Joh.* 1. 1, 2, 3. *Rom.* 1. 3. *Gal.* 4. 4.

* *See the Creed of Athanaſius.*

*Prop.* 3. Jeſus Chriſt, as God-Man, is our Saviour, he united our Nature to his Divine Nature; he was born of the Virgin *Mary*, he kept the Law, and fulfilled all Righteouſneſs, and then ſuffered Death for us; as Man he died, and by the power of his Godhead he was raiſed again, *that we might be juſtified by faith in him:* ſee *Rom.* 4. 24, 25. ſo that *we have redemption through his blood, the forgiveneſs of ſins* accor-

*according to the riches of his Grace*, Eph. 1. 7. Hence St. *Paul* desireth to *know nothing* among the *Corinthians*, *save Jesus Christ, and him crucified*, 1 Cor. 2. 1, 2. *Our Communion with God is by faith in the Son of God*, see *Phil.* 2. 1. 1 *Joh.* 1. 3. *The life which I now live in the Flesh*, saith St. *Paul*, *I live by the Faith of the Son of God, who loved me, and gave himself for me*, *Gal.* 2. 20. So that Christ is the object of divine Worship, *Acts* 7. 59. *Rev.* 5. 12. Of *that hope which is saving, and maketh not ashamed*, Col. 1. 27. Rom. 5. 5. of our *sincere and greatest love*, 1 Cor. 16. 22. of *our absolute service, and divine faith*, Rom. 14. 9, 18. *Joh.* 14. 1. Oh the excellency of Jesus Christ to a believing Soul! Mr. *Calvin* reprehends those as highly injurious to miserable Souls, who by calling of God the object of Faith simply, in the mean while omit Christ, without whom there can be no Faith nor Access to God, &c. See *Calv. Institut. lib.* 2. *sect.* 4.

*Prop.* 4. We, in order of nature, not of time, believe first in Christ; and by Christ in God. As the Apostle *Peter* teacheth, speaking of Christ, *Who verily*, saith he, *was fore-ordained, before the foundation of the World*; but *was manifested in*

*these*

*theſe laſt times for you,* who *by him* do *believe in God, that raiſed him from the dead, and gave him glory, that your Faith and hope might be in God,* 1 Pet. 1. 20, 21. So that Chriſt is the Way, the Truth, and the Life; *No man cometh unto the Father, but by him,* Joh. 14. 6. *He is the Mediator,* as the Apoſtle teacheth his Son *Timothy,* 1 *Tim.* 2. 5. *For,* ſaith he, *there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus.* Extreams come not together but by their midſt, from the nature of a juſt God unto a Sinner. God in Chriſt is a tender Father, out of Chriſt a conſuming fire. Man's way to God is by the Man-God, for Chriſt as the Redeemer is the Mediator, not the ultimate object of Faith; for by Chriſt we believe in God.

Beloved in our Lord and Saviour Jeſus Chriſt, I beſeech you to conſider the deſtructive and damnable nature of Hereſie, which is contrary to theſe *Propoſitions* which I have laid down, and proved from the Holy Scriptures. Hereſie, it denyes God, it denyes his Eſſence, it denyes the Trinity of Perſons, it denyes the Lord Jeſus Chriſt; it denyes his two Natures; the Divine Nature, whereby he is God;

the Humane Nature, whereby he is Man: it denyes his Perſonality, whereby the two Natures ſubſiſt in one Perſon; it denyes the object of ſaving Faith, of Divine Worſhip; it denyes ſatisfaction made by Chriſt unto the Father; it denyes Remiſſion of Sin, Juſtification, Adoption, Sanctification, and the hope of Glorification; in a word, what truth doth it not deny? O the deſtructive and damnable nature of Hereſie! The Apoſtle charges the *Corinthians* but with one Hereſie in the 15th *Chapter*. *How ſay ſome among you* (ſaith he) *that there is no reſurrection of the dead*. But behold, what are the natural conſequences thereof! how many Hereſies doth that one Hereſie let in, or is the root of? Firſt, *If there be no reſurrection of the dead, then is not Chriſt riſen.* 2. *If Chriſt is not riſen, then is your preaching vain*; 3. *and your faith is alſo vain*: 4. *yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God that he raiſed up Chriſt, whom he raiſed not up if ſo be that the dead riſe not.* 5. *For if the dead riſe not, then is not Chriſt riſen.* 6. *And if Chriſt be not riſen, your faith is vain, and you are yet in your ſins.* 7. *Then they which*

*are*

*are faln aſleep in Chriſt, are periſhed.* 8. *If in this life we have only hope, we are of all men moſt miſerable.*

Therefore, 4thly, Miſerable will be the end of thoſe that bring into the Church of Chriſt *damnable Hereſies*, they will bring upon themſelves in ſo doing *ſwift deſtruction*; the Apoſtle *Jude* pronounceth a Woe upon them, and tells us *v.* 11, 12, 13. *that they have gone in the way of* Cain, *and in the error of* Balaam *for reward, and periſhed in the gainſaying of* Kore; that they are *ſpots in their Feaſts of Charity, Clouds without Water, Trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the Sea, foaming out their own ſhame, wandring Stars, to whom is reſerved the blackneſs of darkneſs for ever.* So likewiſe the Apoſtle *Peter*, 2 *Pet.* 2. 9, 17. ſhows that the falſe Teachers ſhall be reſerved unto the day of Judgment to be puniſhed. And the Apoſtle *Paul* alſo ſets forth the puuiſhment of Antichriſt and all his Adherents, *becauſe* (ſaith he) *they received not the love of the Truth that they might be ſaved; for this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye: that they all*

*might be damned, that loved not the Truth, but had pleaſure in Unrighteouſneſs,* 2 Theſſ. 2. 9, 10, 11, 12. It will be good for us therefore to take heed: for it is a fearful thing to fall into the hand of the living God: *for our God is a conſuming fire.* See *Heb.* 10. 31. & 12. 29.

Yet, Fiftly, it is lamentable to think that Hereſie ſhould have ſuch ſucceſs in the World: for is it not a wonder that many ſhould follow thoſe wayes that are ſo pernicious. But it is, as St. *Paul* ſaith, when men receive not the love of the Truth, that they might be ſaved; then God in his juſt Judgment ſends them, or gives them over to ſtrong deluſions, that they ſhould believe a Lye. 2 *Theſſ.* 2. 10, 11. The Apoſtle tells *Titus*, that there were many unruly, and vain talkers, and deceivers; which it ſeems had ſuch ſucceſs, that they ſubverted whole houſes, (*viz.* turned them from the Faith) teaching things, which they ought not, for filthy lucre ſake, *Tit.* 1. 9, 10. inſomuch that all they that were in *Aſia* were turned away from him. See 2 *Tim.* 1. 14. 15. *Yea, the Spirit ſpeaks expreſly, that in the latter dayes ſome ſhall depart from the Faith, giving heed to ſeducing Spirits,*

*Spirits, and Doctrines of Devils,* 1 Tim. 4. 1. So, *all the World wondered after the Beaſt,* Rev. 13. 3. *and worſhipped the Beaſt, and the image of the Beaſt*; and was ſo inamoured with their Idolatry, that they ſay, *Who is like unto the Beaſt? Who is able to make War with him?* verſ. 4.

For, Sixthly, That which is the moving Cauſe which ſets falſe Teachers on work, is Covetouſneſs; that which made *Balaam* ſo deſire to curſe the People of God, was Covetouſneſs: The Apoſtle tells us, he *loved the wages of unrighteouſneſs,* 2 Pet. 2. 15. Jude 16. *For the love of Money* (ſaith St. *Paul*) *is the root of all evil, which whilſt ſome coveted after, they have erred from the Faith, and pierced themſelves through with many ſorrows,* 1 Tim. 6. 10.

But, Seventhly, When the heart is corrupt, 'tis no wonder if the tongue be falſe; therefore our Apoſtle tells us, That the Engine, or Inſtrument, which the falſe Teachers ſhall uſe to carry on their deſign of beguiling unſtable Souls, ſhall be *feigned words,* words of deceit, *ſwelling words of vanity*; ſee 2 *Pet.* 2. 18, 19. So the Apoſtle *Paul* tells *Titus, There are,* ſaith he, *many unruly and vain talkers, and deceivers,*

*whose mouths must be stopped, who subvert whole houses*, Tit. 1. 10. they subvert or turn away the minds of their Hearers from the Truth, by false and deceitful words; *For evil men, and seducers, shall wax worse and worse, deceiving and being deceived*, 2 Tim. 3. 13.

Therefore, Eightly, and lastly, Let us behold with horror and compassion, the sad condition of those miserable Souls that are carried away with the Error of the wicked; *The false Teachers* (saith the Text) *shall make Merchandize of you.* Is it not a cruel thing to sell a man into slavery? How much more cruel is it to sell the Souls of Men and Women into worse slavery and bondage, than the *Egyptian* bondage? Better that man had never been born, than to be an instrument to bring any Persons into Heresie; As *those that convert Sinners from the Error of their way, shall shine as the Stars for ever and ever*, Dan. 12. 3. *Jam.* 5. ult. So for those that lead them in the way of Heresie, is *reserved the mist of darkness for ever*, 2 Pet. 2. 17. *If the blind lead the blind, both shall fall into the ditch*, See *Matth.* 15. 14. False Teachers are unmerciful. For

as

as the true Servants of God labour to have the Church of Christ eſtabliſhed in the true Faith; ſo the Children of *Belial* do ſell them into Perdition, making them as Chriſt ſaith, *twofold more the Child of Hell than themſelves*, ſee *Matth.* 23. 15.

Beloved, I will now conclude this *Preface* by declaring unto you what Hereſies I principally oppoſe in this enſuing *Treatiſe*, *viz.* All that oppoſe the Eſſence of God, the Trinity of Perſons, and our Lord Jeſus Chriſt, and the Union of Natures, &c. *For this is life eternal, that they may know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, Joh. 17. 3.

---

# CHAP. I.

## *Of the Divine Eſſence.*

Exod. 3. 14.

*And God ſaid unto Moſes, I am that I am: and he ſaid, Thus ſhalt thou ſay unto the Children of Iſrael, I am hath ſent me unto you.*

*I AM*] *viz.* I am the only true God, truly ſubſiſting, and not only through the opinion of men, as Idols are; I am he that have an everlaſting being, unchangeable, ſubſiſting of it ſelf, not depending from others, infinite, moſt ſimple, the Author and Cauſe of the being of all things: not a borrowed, changeable, finite, dependent, and compound being, &c. as all the Creatures have. Of this mine Eſſence will I give thee the higheſt, moſt expreſs, and general name of all; [*He that is*] which hath remained in uſe amongſt

mongst the *Hebrews*, and was then first revealed by God: *Exod.* 6. 3. The *French Annot. He that is*; which is the Name that we translate, (for want of another more proper) *the Lord God*; which Name God then newly revealed to *Moses*, Exod. 6. 3. See *Diodat's* Annotations upon the Text. The Essence of God absolutely considered, is that one pure and meer act, by which God is God. Because through the weakness of our understanding we cannot apprehend it in any measure by one act, it hath pleased God to give unto himself many Names and Attributes, by the help of which we may the better conceive thereof. The Divine Attributes are certain essential Properties, which God is pleased in Scripture to ascribe or attribute unto himself; they are also called the Perfections of God, or divine Predications, or Titles. They are not distinguished from the Essence really, but notionally; that is, They are not distinguished at all in God, but only to us-ward, according to our manner of conceiving. The Perfection of his Nature, is either simpleness, or the infiniteness thereof. The simpleness of his Nature, is that by which he is void of all Logical Relation. He hath not in him,

subject

subject or adjunct. *Joh.* 5. 26. *As the Father hath life in himself, so hath he given to the Son to have life in himself:* compared with *Joh.* 14. 6. *I am the Way, the Truth, and the Life.* 1 Joh. 1. 7. *But if we walk in his light, as he is light;* compared with *vers.* 5. *God is light, and in him is no darkness.* Hence it is manifested, that to have life, and to be life: to be in light, and to be light, in God are all one. Neither is God subject to generality, or speciality: whole, or parts: matter, or that which is made of matter: for so there should be in God divers things, and one more perfect than another. Therefore, whatsoever is in God, is his Essence, and all that he is, he is by Essence. The saying of *Augustine* in his *6th Book* and *4th Chap.* of the Trinity, is fit to prove this; *In God* (saith he) *to be, and to be just, or mighty, are all one: but in the mind of man, it is not all one to be, and to be mighty, or just: for the mind may be destitute of these vertues, and yet a mind.*

Hence it is manifest, That the Nature of God is Immutable, and Spiritual. God's immutability of Nature, is that by which he is void of all composition, division, and change. *Jam.* 1. 17. *With God there is no vari-*

*variableness; nor shadow of changing.* Mal. 3. 6. *I am the Lord, and am not changed.*

Gen. 6. 6. Where it is said, *That God repenteth*, &c. the meaning is, That God changeth the action, as men do that repent: therefore repentance, it signifieth not any mutation in God, but in his actions, and such things as are made and changed by him. God's Nature is Spiritual, in that it is incorporeal, and therefore invisible. *Joh.* 4. 24. *God is a Spirit.* 1 Tim. 1. 17. *To the King Eternal, Immortal, Invisible, the only Wise God, be glory and honour for ever and ever.* Col. 1. 15. *Who is the image of the invisible God.* The infiniteness of God, is twofold; his Eternity and exceeding Greatness. God's Eternity is that by which he is without beginning and ending. *Psal.* 90. 2. *Before the Mountains were made, and before thou hadst formed the Earth and the World, even from everlasting to everlasting, thou art our God.* Rev. 1. 8. *I am Alpha and Omega,* that is, *The beginning and ending, saith the Lord; which is, which was, and which is to come.* God's exceeding Greatness, is that by which his incomprehensible Nature is every where present, both within and without the World, *Psal.* 145. 3. *Great is the Lord, and*

*and worthy to be praised, and his greatness is incomprehensible.* 1 King. 8. 27. *Is it true indeed that God will dwell on the Earth? Behold, the Heavens, and the Heaven of Heavens are not able to contain thee: how much less is this House that I have built?* Jer. 23. 24. *Do not I fill the Heaven and Earth, saith the Lord?* Hence it is plain,

First, That He is only One, and that indivisible, not many. *Eph.* 4. 5. *One Lord, one Faith, one Baptism, one God and Father of all.* Deut. 4. 35. *Unto thee it was shewed, that thou mightest know that the Lord he is God, and that there is none but* [*He alone.*] 1 Cor. 8. 4. *We know that an Idol is nothing in the World, and that there is none other God but* [*One.*] And there can be but one thing infinite in Nature.

Secondly, That God is the knower of the Heart. For nothing is hidden from that Nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Because, (1 *King.* 8. 39.) the Lord searcheth all hearts, and understandeth every work of the mind. *Psal.* 139. 1, 2. *Thou knowest my sitting down, and my rising up, thou understandest my cogitation afar off.*

All

All the Attributes in God are one and the same perfection. It is better said of God that he is his Attributes, than that he hath Attributes: the Attributes are not distinguished in God, but in our manner of understanding, who being unable to comprehend that meer act at once, do conceive thereof after the manner of many acts. The Sun when he is perpendicular, had it an Eye, would behold all that at once, which we, by reason of the inadequateness and and unproportionableness of our sight, are necessitated to view by parts. In God all things are one and the same, according to the nature of God; though out of God many and divers, according to their own proper and created nature. The same heat in the Sun produceth divers effects, according to the various disposition of the objects: hardness in Clay, softness in Wax, &c. The Divine Attributes, though they can neither exactly be numbred or distributed, yet for our better understanding we may consider of them, as

*Negative,*
*Relative,*
*Positive.*

*Negative.* *Negative* Attributes are such as remove from God all imperfection: by these we help

help our understanding in our meditation of God by way of Negation. The more principal of them are in number five, *viz.* Simplicity, Eternity, Immensity, Immutability, Infiniteness: to which, or some of which, any other of like nature may conveniently be referred. Simplicity is God's one meer and perfect act without all compositions. God calleth his Name, *I am*, *Exod.* 3. 14. as I said before, &c. that is, his meer Essence, wherein these five Properties or Attributes, as aforesaid, are eminently included, called by some Incommunicable properties.

The more principal *Relative* Attributes are in number, seven. 1. Creation. 2. Providence. 3. Lordship. 4. Benignity. 5. Mercy. 6. Redemption. 7. Justice. To which, or some of which, the rest of like nature may conveniently be referred. But of these I shall say more hereafter. *Relative.*

*Positive* Attributes, are such which so ascribe some perfection to God, as not inferring any respect unto the Creatures existing, or in present being; by these, our understanding is helped in our meditation of God, by way of eminency; the more principal of them, are in number six: 1. Holiness, 2. Wisdom, 3. Will, 4. Liberty, *Positive.*

berty. 5. Omnipotency. 6. Perfection. To which, or some of which, the rest of like nature may conveniently be referred. But I shall speak but to one of these in this place, *viz.* Perfection, which I think comprehendeth all the rest, &c.

*Perfection* is God all-sufficient, and all-excellent: not having need of any thing, giving sufficient unto, and having in him the perfection of all things, *Gen.* 17. 1, 2. *Exod.* 6. 3. This Attribute renders God as that infinite Sea of all Happiness. Perfection is increated Glory: that is, all the Attributes in one word; as happiness is the sum of man's good, so glory is the sum of all God's Attributes. The Perfection of God is essential, independent, unlimited, without increase, or decrease: as the power of subordinate causes is contained in the first cause virtually; And as the Authority of under Officers is in the Prince after a more excellent manner; so the virtue of all second causes is contained in the first cause eminently. The word eminently taken in its strict and proper sense, seemeth to intend the effect to be in the cause, not only in a more excellent manner than in it self, but also in a supercreated manner. Things are in God agreeable to the nature of God:

in

in themselves according to their proper natures. Eminential continency, and virtual continency; (that is; for one thing to be contained in another eminently, as the excellency of the Creature is in the Creator: or virtually, as all things saleable are in money, *Eccles.* 10. 9.) are not the same: the first is proper to the Creator; the second is found in the Creature. The Essential perfection of God is increated Glory, Eternal, alwayes the same, from which nothing can be taken, to which nothing can be added. The acknowledgment of the manifested perfections of God, is Glorification: *viz.* The act of the Creature done in time, admitting more or less according as God is known, or acknowledged.

Secondly, If God in his Nature, or Essence, be simply, absolutely, and infinitely perfect, then must he needs be a most pure and simple act, without any Potentiality at all: *i. e.* he must needs be actually, and so have been from Eternity, whatsoever he is capable of being, or whatsoever it is possible for him ever to be. The reason of this, is, because all Potentiality, or Possibility of being any thing more, or any thing besides, what a person, or thing

is, for the present, argueth imperfection; which is clearly proved thus: Whatsoever it is possible for a person (or thing) to be, which at present he is not, must needs be something, which will either add unto his being, and make it better; or else take away from his being, and so make it worse: or else be a thing meerly indifferent, and so of no concernment unto him at all. So then, if a man be capable of being any thing, which yet he is not, for the bettering of his condition, it is a cleer case that his present condition, or being, is imperfect: for he is as yet destitute of that, which should add perfection unto him. If he be capable of any thing, or of being any thing, which yet he is not, to the making of his present condition worse, here the case is yet more cleer, that such a man's condition is not perfect. For to be obnoxious to the deprivation or losing of any good, which a man enjoyeth for the present, manifestly argueth weakness and imperfection.

Thirdly and lastly, If a man be capable of being any thing which yet he is not, suppose it be without any relation at all to his condition either for the better or the worse, yet this also plainly argueth imperfec-

tion

fection. For it supposeth, that a man hath something, hath a capacity, which is a meer superfluity to him, and doth him no good, yea which he knoweth not how to improve for his good; and this, as apparently as either of the former, argueth imperfection. So that certain it is, that if the nature and being of God be absolutely, and infinitely perfect, he must needs be a pure and meer act, all in present and actual being, whatsoever it is possible for him ever to be. *This most intire and compleat actuality of the Divine Nature and being is* (I presume, saith Mr. *John Goodwyn* in his Book entituled, *Redemption Redeemed*, pag. 48.) *generally subscribed by all Reformed Divines. God* (saith *Zanchy*) *is a most pure, and most simple act, and no ways capable, or in any possibility, of being any thing more or less than what he is.* And from this actuality of God, he infers both his absolute immutability, and infinity of his perfection. *It is affirmed* (saith *Peter Martyr*) *as with one mouth, of all that are godly, that God is not changed; in as much as this would be a certain sign as well of imperfection, as inconstancy, in him. The reason why God is not changed, nor capable of any change whatsoever, is, because he is a*

*most pure, absolute and compleat act, i. e. he is for the present what soever it is possible in any respect for him to be: So that, notwithstanding his omnipotency it self, he hath no power to make the least alteration or change in himself, either in nature, will, or action.* Upon the account of this Authors credit, who interesteth all the godly in the assertion and belief of God's unchangeableness, (and consequently of that perfect actuality, which we assert) I judge it needless to make any further levy of testimonies in this behalf.

## CHAP. II.

### *Of the Holy Trinity.*

*First, the proof of it from the Scriptures. Secondly, the use of it.*

AMongst the multitude of Scriptures holding forth the Doctrine of the Trinity of Persons in the Divine Essence, let it at present suffice to transcribe these Texts, because I shall speak more about the Trinity hereafter in the Questions and Answers. *And God said, Let us make man*

*in our own Image, after our likeneſs*, Gen. 1. 26. *And the Lord God ſaid, Behold the man is become as one of us, to know good and evil*; Gen. 3. 22. *Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech*, Gen. 11. 7. *But none ſaith, Where is God my Maker?* (ſo they ſay it is in the Hebrew) *who giveth ſongs in the night?* Job 35. 10. *And one cryed unto another, and ſaid, Holy, holy, holy, is the Lord of Hoſts, the whole Earth is full of his Glory*, Iſa. 6. 3. *And the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him; and lo a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed*, Mat. 3. 16, 17. *Go therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Matth. 28. 19. *But when the Comforter is come, whom I will ſend unto you from the Father, he ſhall teſtifie of me*, Joh. 15. 26. *The Grace of the Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with you all, Amen*. 2 Cor. 13. 13. *For there are three that bear Record in Heaven, the Father, the Word, and the holy Spirit; and theſe three are one*, 1 Joh. 5. 7.

Hence appeareth first the in-being of one Person in another, *Joh.* 14. 10, 11. 1 *Joh.* 1. *Believe me that I am in the Father, and the Father in me.* Because a Person signifying both the essence and its relative property, all the persons having one and the same Essence: it followeth, that in respect of the Essence, one Person is in another. Thus *John* saith, there are *three*; that is, three distinct Persons, in respect of their relative *opposition*: adding withal, that *these three are one*; namely, in respect of the sameness of the Essence. And here we may see the reason of these words of Christ, *Joh.* 8. 19. *If you had known me, ye should have known my Father also: He that hath seen me, hath seen the Father.*

Secondly, That all the Persons are equal: *Who being in the form of God, thought it no robbery to be equal with God,* Phil. 2. 6. *Joh.* 5. 18. Either the Persons are equal, or else because every Person is God, there would follow an inequality, and consequently an inferiority in God, which is inconsistent with his Perfection, as I said before.

Thirdly, That all the Attributes, in that they flow from the Essence, are true of every Person, because every Person hath the whole Essence. Fourth-

Fourthly, That all the Attributes, whether Relative, Negative, or Positive, or if any other, in that they proceed from the Essence, are true of every Person; because the whole Essence is in every Person. *The Father is Eternal, the Son is Eternal, the Holy Ghost is Eternal*, because the whole Essence is in every one of them: *yet there are not three Eternals, but one Eternal*; because the Essence which is in them all, is but one. In like manner, *the Father is infinite, the Son is infinite, the Holy Ghost is infinite; yet, &c.* And so of all the rest.

Fifthly, That all the works of God which concern the Creature, *i. e.* whatsoever is besides God, are wrought by all the Persons joyntly: because the efficacy whereby they are what they are, proceeds likewise from the Essence it self, not from the manner of the Essence. Moreover, the knowledge of the Trinity is necessary to Salvation; because saving Faith hath for its object, God the Father, Son, and Holy Ghost, and Jesus Christ God-Man. No man is saved without the knowledge of the Father: *No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him*, Joh. 1. 18. No man is saved without the know-

*Note this.*

ledge of the Son: *Whosoever denyeth the Son, the same hath not the Father*, 1 Joh. 2. 23. *He that honoureth not the Son, honoureth not the Father which hath sent him*, Joh. 5. 23. No man is saved without the knowledge of the Holy Ghost: *Now if any man hath not the Spirit of Christ, he is none of his*, Rom. 8. 9. *Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you*, Joh. 14. 17. God heareth none but such as call upon him in the Name of Christ. None can call upon God in Christ, but such as are taught and assisted by his Spirit. We cannot Worship God aright, without the knowledge of the Trinity. As God the Father, Son, and Holy Ghost, is of the object of Faith; so is he of the object of Divine Worship. Baptism is an act of Worship, and sign of the Covenant; but we are baptized into the Name of the Father, and of the Son, and of the Holy Ghost, *Matth.* 28. 19. God hath committed all Judgment to the Son; that all men should honour the Son, as they honour the Father, *He that honoureth not the Son, honoureth not the Father which hath sent him*, Joh. 5. 23.

Believers

Believers are the Temples of the Holy Ghoſt, 1 *Cor.* 3. 16. & 6. 19. The Lord of the Temple is worſhipped in the Temple. We worſhip the Trinity in Unity, and the Unity in Trinity.

All Obedience is to be performed unto God the Father, Son, and Holy Ghoſt. To him that elected us, that gave Chriſt to redeem us, that created us, that brought *Iſrael* out of *Egypt*, that, in a word, doth all for us, is all obedience to be performed. But God the Father, Son, and Holy Ghoſt, and that as God the Father, Son, and Holy Ghoſt, elected us, gave Chriſt to redeem us, created us, &c. Therefore unto God the Father, Son, and Holy Ghoſt, is all obedience to be performed.

The plurality of Perſons in the Trinity, is of great uſe for the confirmation of the truth unto us. *John* aſſerts that great Truth of Jeſus Chriſt being the Son of God, and Saviour of all them that believe, not only from the teſtimony of one God, but from the teſtimony of that one God, who is three Witneſſes; *for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*, 1 Joh. 5. 7. To the ſame purpoſe is the Argument Chriſt uſeth, diſputing

disputing against the Scribes and Pharisees; proving the truth of what he had spoken concerning himself, being the Light of the World, because it was averred by the Father, and him, as two Witnesses: *It is also written in your Law, that the testimony of two men is true: I am one that bear witness of my self, and the Father that sent me, beareth witness of me,* Joh. 8. 17, 18.

The knowledge of the Trinity, tends unto the Consolation of Believers. *Paul* affectionately desirous that the hearts of the *Colossians* might be comforted, sheweth two special means thereof, *viz.* The acknowledgment of the Mystery of God, and of the Father, and of Christ, with the full assurance of understanding, and Brotherly-love. Of God; *i. e.* of God, and of his Attributes: of the Father, *i. e.* of the Persons, the first of which is the Father; of Christ, *i. e.* of his Person, and Office: so some, without repugnancy to the Analogie of Faith, or the words of the Text.

*See Mr. Norton's Orthodox Evangelist.* p. 33, 34.

Lastly, The knowledge of the Doctrine of the Trinity, is requisite to our Communion, which (as our Union) is with God the Father, Son, and Holy Ghost: *And truly our fellowship is with the Father, and with his Son Jesus Christ,* 1 Joh. 1. 3.

*The*

*The Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen,* 2 Cor. 13. 13. Matth. 28. 19.

Though the perfect manner how one Person is of another, is incomprehensible, and unutterable in this life, (the perfect knowledge thereof being reserved unto glory) yet so far hath God revealed himself unto us in his Word in this life, as that we may and ought to attain unto some distinctness; yea, unto such distinctness, as is held forth in the Scriptures of Truth; which is the measure of Faith; and not to rest in an implicite Faith concerning this Mystery of Mysteries. *Secret things belong to the Lord our God: but those things which are revealed belong unto us, and to our Children for ever,* Deut. 29. 29. Upon which last words, *viz. To us, and to our Children*; they say the Hebrew hath extraordinary Pricks to stir up our attention to the matter here spoken of. To be wise above what is written, is not wisdom, but perilous sin and folly. To be wise according to what is written, is sobriety. To be wise up to what is written, (though alas we have all great cause to cry, God be merciful to us all herein) is our Duty.

No

'No where (saith *Augustine*) through-'out the revealed Will of God, is the 'truth sought out with greater labour; 'no where is our finding out of the truth 'fruitfuller; no where do we err with 'greater danger: 1 *Cor.* 15. 34. *Some 'have not the knowledge of God, I speak 'this to your shame,* saith St. *Paul.*'

To this agrees the saying of Dr. *Hall* in his Collections, pag. 407, 408. 'How to 'conceive of the Deity in our Prayers, in 'our Meditations, is both the deepest Point 'of all Christianity, and the most necessa-'ry: so deep, that if we wade into it, we 'may easily drown, never find the bottom: 'so necessary, that without it, our selves, 'our services are prophane, irreligious: We 'are all born Idolaters, naturally prone to 'fashion God to some form of our own, 'whether of an humane body, or of ad-'mirable light; or if our mind have any 'other more likely, and pleasing Image. 'Forth then, away with all these wicked 'Thoughts, these gross Devotions; and 'with *Jacob* burn all your strange Godds 'under the Oak of *Shechem*, ere you of-'fer to set up God's Altar at *Bethel*: and

'without

'without all mental representations, con-
'ceive of your God purely, simply, spiri-
'tually; as of an absolute being, without
'form, without matter, without compositi-
'on; yea, an infinite, without all limit of
'thoughts. Let your heart adore a spiri-
'tual Majesty, which it cannot compre-
'hend, yet knows to be; and as it were,
'lose it self in his infiniteness. Think of
'him, as not to be thought of; as one,
'whose Wisdom is his Justice, whose Ju-
'stice is his Power, whose Power is his
'Mercy; and whose Wisdom, Justice,
'Power, Mercy, is himself; as without
'quality good, great without quantity,
'everlasting without time, present every-
'where without place, containing all
'things without extent. And when your
'thoughts are come to the highest, stay
'there, and be content to wonder in si-
'lence; and if you cannot reach to con-
'ceive of him as he is, yet take heed you
'conceive not of him as he is not. Ne-
'ther will it suffice your Christian mind,
'to have this awful and confused appre-
'hension of the Deity, without a more
'special and inward conceit of three in
'this one: Three Persons in this one Es-
'sence, not divided, but distinguished;

'and

and not more mingled, than divided. There is nothing, wherein the want of words can wrong and grieveus, but in this: Here alone, as we can adore, and not conceive, so we can conceive, and not utter; yea, utter yourselves, and not be conceived; yet as we may, think here of one substance in three subsistences; one Essence in three Relations; one Jehovah begetting, begotten, proceeding; Father, Son, Spirit: yet so, as the Son, is no other thing from the Father, but another Person; or the Spirit, from the Son. Let your thoughts here walk warily, the path is narrow: the conceit either of three substances, or but one subsistence, is damnable. Let me lead you yet higher, and further, in this intricate way, towards the Throne of Grace: All this will not avail you, if you take not your Mediator with you; if you apprehend not a true Manhood, gloriously united to the Godhead, without change of either Nature, without mixture of both; whose Presence, whose Merits must give passage, acceptance, vigour to your Prayers. Here must be therefore (as you see) thoughts holily mixed: of a Godhead and Humanity:

one

'one Person in two Natures: of the same
'Deity, in divers Persons, and one Nature:
'wherein (if ever) Heavenly Wisdom
'must bestir it self, in directing us, so to
'sever these apprehensions, that none be
'neglected; so to conjoyn them, that they
'be not confounded. O the depth of Di-
'vine Mysteries, more than can be won-
'dered at! O the necessity of this high
'Knowledge, which who attains not, may
'babble, but prayeth not! Still you
'doubt, and ask if you may not direct
'your Prayers to one Person of three?
'Why not? safely, and with comfort.
'What need we fear, while we have our
'Saviour for our pattern? *O my Father*
*'(if possible) let this Cup pass*: and *Paul*
'every where, both in thanks and requests;
'but with due care in Worshipping all in
'one. Exclude the other, while you fix
'your heart upon one, your Prayer is sin;
'retain all, and mention one, you offend
'not: None of them doth ought for us,
'without all. It is a true rule of Divines:
'All their external works are common: To
'follicite one therefore, and not all, were
'injurious. And if you stay your thoughts
'upon the Sacred Humanity of Christ,
'with inseparable adoration of the God-
'head

'head united, and thence climbe up to the
'holy conceit of that blessed and dreadful
'Trinity, I dare not censure, I dare not
'but commend your divine method. Thus
'should Christians ascend from Earth to
'Heaven, from one Heaven to another.
'If I have given your Devotions any light,
'it is well: the least glimpse of this know-
'ledge, is worth all the full gleames of Hu-
'mane and Earthly skill. But I mistake,
'if your own heart, wrought upon with
'serious Meditations, (under that Spirit
'of Illumination) will not prove your
'best master. After this weak direction,
'study to conceive aright, that you may
'pray aright; and pray that you may
'conceive; and meditate, that you may do
'both: and the God of Heaven direct you,
'inable you, that you may do all.

## CHAP. III.

### *Concerning Christ our Mediator.*

I Will now by God's help prove, by the holy Scriptures, that the Eternal Word, *viz.* the second Person in the Trinity, took flesh of the Virgin *Mary*, and so was made like

like unto his brethren in all things, ſin only excepted, *Heb.* 2. 17. & 4. 15. For neither the Father, nor holy Spirit, took our nature upon them; but Chriſt only. For as by the firſt *Adam* came ſin, and death by ſin, even ſo comes grace and life by Jeſus Chriſt, *Rom.* 5. But here we muſt note how Chriſt took Man's Nature upon him. Not by turning his Godhead into his Manhood, but by aſſuming of his Manhood into his Godhead; not by confuſion or mixture of ſubſtance, but by unity of Perſons. For as the reaſonable Soul and fleſhly body is one Man, even ſo the Deity and Humanity is one Chriſt. When, I ſay, Chriſt took our Nature upon him, I mean not that he took our fleſh only, (as ſome Hereticks have thought) but the Soul of man alſo. Foraſmuch as he is no half-Saviour, but a Redeemer both of Body and Soul; for St. *John* ſaith, *The Word was made Fleſh*, viz. by taking Man's fleſh or Nature in union with the Word, which is Chriſt. And why he is called the Word, I have already ſhewed, and ſhall (God willing) do it again in the *Queſtions* and *Anſwers* about Chriſt, in a place ſet for it; therefore I paſs it over here.

*Quest.* But the *Eutychians* ask us, *Of what matter the flesh of Christ was made?* Or, *Did he not bring it out of Heaven?*

*Answ.* No truly; for as the first *Adams* flesh was *made of the Earth*, as it is written, *Gen.* 2. 7. Even so it is written, *Christ was made of a Woman*, Gal. 4. 4. for he did not pass through her as Water through a Pipe, but took part of her substance; therefore the Prophet *Isaiah* saith, *There shall come forth a Rod out of the Stem of Jesse, and a branch or Blossome shall grow out of his roots*, *Isa.* 9. *Acts* 13. 23. And *Solomon* calleth him a Lilly and Rose, *Cant.* 2. 1. Now you know the Flower and the Rose taketh its nature of the root; For, as St. *Paul* saith, *As is the root, such are the branches*, *Rom.* 11. 16, 17. Besides, it was the Will of God that the same flesh that sinned should be punished; as we may see an instance in *Davids* Child; although *David* sinned in killing of *Uriah*, yet it pleased God to spare *Davids* person from death, and punish him in his flesh, *viz.* his Child with death. See 2 *Sam.* 12. 14. *Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the Child also that is born unto thee shall surely die.* Even so, it was *Adam* that

that sinned, but it pleased God to spare his person, and punish him in his flesh, *viz.* Christ: For, as St. *Paul* saith, *He was made a Curse for us*, Gal. 3. 13. And, as St. *Peter* saith, *The just suffered for the unjust*, 1 Pet. 1. 18. & 3. 18. See the comparison also betwixt the two *Adams* in *Rom.* 5. 18. *Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* And thus, as St. *Paul* saith, He is flesh of our flesh; *Forasmuch as the Children are partakers of flesh and blood, he also himself took part of the same*, Heb. 2. 14. For the Apostle saith, *Verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham: Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful, and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the People.* By all which it doth appear, that he took flesh of the Virgin *Mary*. I touch this matter the more, because not long since I communed with some men, who very confi-

dently did affirm, that the eternal Word did not take any flesh of the Virgin *Mary*. And they also boasted that there were many Men and Women in *England* of their opinion concerning this matter. For although they do grant that Christ as Man was really flesh, yet they deny the matter of which it was made, to be of or from the Virgin *Mary*, but say that it was Heavenly matter, viz. the Divine Nature was turned into Flesh in the Virgins Womb; even as the Water at *Cana* was turned into Wine, *Joh.* 2. 9. Now I will, by God's help, in this ensuing Discourse, demonstrate the falsehood of this their Opinion: for it denyeth Christ to be the true Son of *David* according to the flesh, contrary to all these Texts, *Gen.* 26. 4. & 22. 18. 2 *Sam.* 7. 12. *Psal.* 132. 11. *Acts* 2. 30. all which prove him to be the true Son of *David* according to the flesh. As also St. *Matthew* and St. *Luke* reckon his kindred and generation from *Adam*, *Abraham*, and *David*, &c. Moreover, Christ came not only to die for our sins, but also to be an example unto us, and a perfect pattern of good living; as shall be declared afterward more fully. For how could he more set forth his exceeding love to us, than in dying

for

for us. *For greater love than this hath no man, than to bestow his life,* saith Christ, speaking of his own death. Now the Deity suffered no infirmity, or change, which is impossible; wherefore it was necessary that he should take our Nature upon him, who came to heal our infirmities, and to teach us to cure them through Faith in well-doing. If he had taken them in any other nature, then the example of his life would not have been teachable unto us; for if he had been tempted in any other nature, or died, how could we learn to withstand the Devil, and to overcome his temptations by Christ's example, wherefore there was no way like this to redeem man. He is Wisdom, therefore he took the wisest way, &c.

Now, that you may the better understand these great Mysteries concerning God, and of the Father, and of Christ, *Col.* 2. 2. I will put that which I have said into *Questions* & *Answers*, that so through God's blessing you may see this great Mystery of Godliness, 1 *Tim.* 3. 15. and believe it: As also add more to this that I have here said for your comfort by way of *Use* and *Application*, and so leave the Work to the blessing of God, and your serious consideration.

## CHAP. IV.

### *Questions and Answers about God.*

Quest. *WHat things are we to know concerning God?*

*Answ.* 1. What God is. 2. What a God he is, or how he is affected towards us.

Quest. *What is God?*

*A.* God is an Essence, Spiritual, Incomprehensible, Almighty, Immortal, Infinite, Love it self, Mercy it self, Justice it self, Holiness it self, Purity it self, Goodness it self, Wisdom it self, Long-suffering it self, Bountifulness it self; which is the Father who from all Eternity begat the Son, Coeternal with himself, and of the same substance with the Father: and the Son not made nor created, but begotten of the Father from all Eternity: and the Holy Ghost proceeding from them both, the Father and the Son, the Creator and Conserver of all things, the Redeemer and Sanctifier of the Elect. Which is no definition, (for he that is super-substantial, and incomprehensible, cannot be defined) but such a description as sufficiently containeth all such

Joh 4.24. 1 Tim. 1 17 Jam. 1. 17. Acts 1. 8. Jer. 23. 24. 1 Joh. 4. 8, 16. Exod. 34. 6, 7. Mat. 5 44.

such things as in this life are necessary for us to know, for the service of God and our Salvation.

*Q. Is there one God only, or whether be there more?*

*A.* One only, *Deut.* 6. 4. *Hear, O Israel, the Lord thy God is One Lord.* And so, 1 *Cor.* 8. 4. *We know that an Idol is nothing in the World, and that there is no other God but One.* And seeing the true God is most high, and most infinite actually, therefore there can be no more but One God; because there can be no more but one that is above all, neither any more but one infinite. And this one God is manifested to us by such testimonies as cannot deceive, to wit, by Miracles, Prophesies, and other things which by his Omnipotence may be done.

1 Sam. 2. 2 Isa. 41. & 44. 6. Mat. 12. 31 Eph. 4. 6. 1 Tim. 2. 5.

*Q. How is God said to be One?*

*A.* Neither by a *genus* nor *species*, but in Essence and in Number, or in regard of his Nature: because there is one only Essence of God, and that indivisible.

*Q. Why doth the Scripture make mention of Elohim (or) Gods, joyning that word as well with the plural as singular number?*

*A.* Not to the end that it should make a multitude of Gods, or divide the Essence,

but to distinguish the Persons: because, though there be one Person of the Father, another Person of the Son, and another of the holy Ghost: yet the Father is not another thing, or another God distinct from the Son and the holy Ghost; the Son is not another thing, or another God distinct from the Father and the holy Ghost: neither is the holy Ghost another thing, or another God distinct from the Father and the Son: because the Nature of God is but one and indivisible, although the Father be one, the Son another, and the holy Ghost another. And therefore they are not of divers Natures, of another and divers Substance, not conjoyned or knit together in one Substance, (as men which have one common essence); not only of the like substance, but of one and the same substance, have the same Essence, the same Eternity, the same Will, the same Operation, the same Power, and the same Glory, *Phil. 2. 6.*

Q. *How many ways is the Name of God taken in Scriptures?*

A. Two wayes; properly for the Substance, Essence, and Nature: and improperly. Now it is taken properly, or for the Essence, when it is taken without the distinction

diſtinction of any one of the Perſons, as *Joh.* 4. 24. *God is a Spirit*; where God is taken for the whole Eſſence of the Deity, as is alſo the Name *Jehovah*. Or elſe perſonally, when there is joyned unto the Name of God the name of the Perſon: as God the Father, God the Son, God the holy Ghoſt. Or, when the Father is oppoſed to the Son, who is very God, and the ſecond Perſon in the Trinity, as *Rom.* 7. 25. *I thank God by Jeſus Chriſt*. So *Rom.* 8. 3. the Father is called God; the word Father being uſed perſonally, becauſe the Perſon ſending, is oppoſed to the Perſon ſent. Improperly, when it is attributed to Angels or Men: and truly, either in regard of their Office, or elſe in reſpect of the revealing of the Will of God, and of their Reverence: Falſly, either by Error, or elſe by Uſurpation and Cuſtom, as 1 *Cor.* 8. 5. Or elſe by worſhipping them, 2 *Cor.* 4. 4. *Phil.* 3. 19. *Exod.* 7. 20. Exod. 22. 28. Pſal. 82. 6.

Q. *Be there any parts or kinds of God?*

*A.* None at all, becauſe he is a moſt ſimple Eſſence, which doth admit no compoſition or diviſion; and ſimply, and in every reſpect of unity, one, and in act moſt infinite.

Q. *Are there any Cauſes of God?*

*A.* Not

*A.* Not any, for he is the Cause of all Causes.

Q. *Is there any accident in God?*

*A.* No, in regard of God himself; for whatsoever is in God is his Essence.

Q. *Seeing the Essence of God is most simple, in what respect doth Power, Goodness, Justice, Wisdom, and Mercy differ in God?*

*A.* Not in Essence; for all these Attributes in Essence, are but one very thing indeed, but in our weak capacity and manner of knowing, in regard of us; and by the effects, in respect of the Creatures.

Q. *How many sorts are there of God's Attributes?*

*A.* Two: the first whereof is incommunicable, so that there appeareth not the least impression thereof in any of his Creatures. This kind we may call absolute, such is his Simplicity, and, which depend upon it, his Immutability, Eternity, and Immensity. The second sort is some way communicable, which you may call fitly a Relative Property, in that it hath relation to the Creatures; such are his Power, Wisdom, Will, Goodness, Justice, and Mercy.

Q. *Be there any effects of God?*

*A.* There be infinite effects of his Grace, Justice, Power, and Mercy.

Q. *How*

Q. *How are the Gentiles said to be without God,* (Eph. 2. 12.) *seeing they above so many Gods?*

*A.* Because none of their Gods was the true God.

Q. *But yet they acknowledged God the Creator of Heaven and Earth.*

*Answ.* Not the Name of God, but even God himself was altogether unknown unto them: because no man knoweth God, but such as confess the Father and the Son. 1 *Joh.* 2. 23. *Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son, hath the Father also.*

Q. *What use make you of the knowledge of God?*

*A.* Surely this, that he alone may be rightly worshipped, to which purpose man was created: and that we being guided by this knowledge, may pray to him, and acknowledge that from him we have every good thing.

Q. *What things are repugnant to the Doctrine concerning God?*

*A.* Atheism, Epicurism, the mad worshipping of Idols, the *Gentiles* making of many Gods: the Heresie of *Manichæus*, making two beginnings, one good, another evil:

evil; blasphemies against God: false Opinions concerning God, as that of the *Anthropomorphites*, who make God like unto a man; all doubting of God, &c.

## CHAP. V.

### *Questions and Answers about the Trinity.*

Quest. *How many Persons be there in that one Essence of God?*

*A.* Three, and those both in number, and in very deed distinguished, the Father, Son, and holy Ghost: which have their subsisting in one Divine Essence: whereupon it comes to pass, that there be not many Gods, but one God, and the same Eternal, Infinite, and Omnipotent, who is named JEHOVAH in the Scriptures: and said to be most simple by reason of Essence, and three by reason of Persons.

Q. *By what testimonies of the Scripture do you prove the Trinity?*

*A.* Gen. 1. 1. God, or *Elohim*, created the Heavens and the Earth. In which place (the Learned say) the Verb being of the singular

singular Number, doth signifie the most simple Essence of God: and the substantive *Elohim* being the plural Number, doth note out the three Persons. Also in the creation of Man, God, as it were, taking counsel with his Eternal Wisdom, that is, the Son and the Holy Ghost, saith thus, *vers. 26. Let us make Man after our Image.* Where he saith, *Let us make*, because of the number of the Persons, and *after our Image*, because of the unity of the Essence. *Gen. 19. 24. The Lord rained from the Lord brimstone and fire upon Sodom and Gomorrha:* in which place the Person sending the rain, and the Person from whom it was sent, (that is the Son) is distinguished from the Father.

Q. *Have you any more pregnant proofs out of the New Testament?*

*Answ.* 1. In the Baptism of Christ, *Matth. 3. 16.* and *Joh. 1. 32.* the voice of the Father is heard from heaven, *This is my beloved Son:* In the same place there stands the Son, by the River *Jordan*, the holy Ghost descends in the form of a Dove and sits on Christ.

2. Again, in the Transfiguration, there is the Son, and the voice of God the Father is heard from Heaven, and Christ is

shadowed with a Cloud, which doth signifie the Holy Ghost. And further, *Matth.* 28. 19. *Baptize all Nations in the Name of the Father, of the Son, and of the Holy Ghost:* He saith not *Names*, but in the [*Name*] to shew the unity of the three Persons. 2 *Cor.* 13. 13. *The Grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.*

Q. *Seeing the Scripture doth not use the Name of the Trinity, doth the Church well to retain the same?*

A. Yea no doubt: for the thing it self is found in Scripture two manner of wayes: first, according to the letter: secondly, according to the sense. Now sith that the sense of it, and the very thing it self is found in the Scriptures, the Church hath liberty to use such words as may familiarly express the thing it self. Moreover, we call the three Persons in God, the Trinity, from this word *Three*, whereof the word *Trinity* is derived, and is expresly set down, 1 *Joh.* 5. 7. *There be three that bear Witness in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One.* Whence we argue, That as from One comes Unity, so from Three comes Trinity.

Q. *How*

*Q. How doth this word Essence differ from the word Person in God?*

*A.* Essence is the Nature which is not more belonging to one, and less to another of the three Persons, but common to them all; yea, one and the same, and cannot be divided, and is all in each one of them, not without them, subsisting by it self, to wit, the very Deity it self. And therefore the Essential Properties which be in them, are one in Number, and of one Nature. Now a Person is the subsisting in the Divine Nature, or the Nature of God, which having relation to others, is distinguished by some incommunicable Property: for indeed the Persons are only distinguished, and not severed; as three men are indeed separated, though they be but one in kind. The reason is, because the Essence of God is infinite and impartible, and therefore it is all in every Person, which are not severed each from other, but only distinguished amongst themselves. (But as for the Essence of Angels and Men, it is finite and partible, so that it is not all in every singular Person, but part in one and part in another.)

*Q. How many-fold is the difference of Persons?*

*A.* Two-

*A.* Twofold: inward, and outward. The inward difference is that which is caused by the internal Properties, or the works from within: concerning which we say, the works of the Trinity from within are divided: that is the works which God doth within himself, without any Creature are not common to the three Persons, but are proper to one Person alone. Now the Property of the Father is this, that he was not made nor begotten, but hath begotten his Eternal Son of the same substance with himself. The Property of the Son is this, that he being neither made nor created, but was from all Eternity begotten of his Father without any Mother; who is of himself as he is God; but of his Father as he is the Son. For as Light cometh from the Sun, even so the Son proceedeth from the Father; one distinct from the Father, and therefore the second in order, so far forth as he is begotten: one and the self-same with the Father as he is God. And here let us call to mind the saying of *Nazianzene*; The begetting of God, let it be honoured with silence: it is no small matter for thee to learn that he was begotten. The Property of the Holy Ghost is to proceed from them both inseparably.

Psal. 2. 5. Heb. 1. 3, 5 Prov. 8. 24

Heb. 7. 3. Col. 1. 15.

Psa 110. 3 Mic. 5. 2.

Q. *But*

Q. *But did the Son take his Deity from the Father?*

*A.* When we speak simply of the Son without the Father, we avouch truly and properly that he is of himself, and call him God, because of himself he hath his being, and all that he hath; and therefore we call him one alone beginning. But when we point at that relation which he hath with his Father, we justly make the Father the beginning of the Son, and say that the Son received all from the Father, *Joh.*3.23. For the Essence is one thing, and the manner of Subsisting is another. Hence it is that the Schoolmen say, That the Son is by himself, not of himself. So the Essence of the Son is without beginning, but the Father is the beginning of his Person. This made *Hilary* to say; *The gifts of the Father do not infirm but affirm the Divinity of the Son.* And *Augustine, Christ in regard of himself, is called God; and of the Father, is called the Son:*

Joh.14 25 & 12.26. & 16. 13, 14. Rom.8.9.

Object.1. *The Son and Holy Ghost are not without beginning, therefore they are not Eternal.*

*A.* This is not a beginning of time or continuance, but only of order and offspring.

*Object.* 2. But the *Sabellians* here cavil, and say Christ saith, *He that seeth me, seeth the Father: and believest thou not that I am in the Father, and the Father in me? Joh.* 14. 9, 10. Therefore the Father and the Son are one Person.

*A.* Indeed he that seeth the Son seeth the Father, because the Son hath the same Essence with the Father, and being manifested in the flesh, hath delivered to us the whole Will of God, *Joh.* 1. 18.

*Object.* 3. *That which is One in Number, cannot without contradiction be said to be Three in Persons: but God is One in Number,* (Deut. 6. 4.) *Ergo.*

*A.* That Unity doth signifie God's simple Essence, not the manner by which that simple Essence subsisteth. Therefore God absolutely according to his Essence is One, because he is indivisible: And only in respect of inward relation, I mean the reason of subsisting, is three.

Obj. 4. *If there be one being of the Father, another of the Son, and another of the Holy Ghost: it followeth, that in God there are three divers Beings, and consequently three divers Persons.*

*A.* The being of the Father doth not signifie that Essence by which he is absolutely

lutely God, but by which he is Father, that is, in that he otherwise subsisteth than doth the Son: therefore the being of the Father is one thing, and the being of the Son is another, and yet both of them have the same Essence.

Obj. 5. *If there be three Persons truly distinguished, and one only Essence, then is there a quaternity in God.*

*A.* Not so: for the Essence differeth from Person only in reason: but the Persons differ each from other both in reason and in being.

Obj. 6. *The Father begot his Son either existing or not existing; to say either of these is absurd.*

*A.* We may well say, That the Father begat his Son already existing, because the Father was never without the Son, even as the Sun was never without its Light. Again, it may be as well said, That he begat him not existing, in that his generation, although it be Eternal, yet in order goeth before Existence, as the Sun is before its Light.

Quest. *Is this difference Rational, Essential, or Real?*

*Answ.* It is not Essential, as in the Creatures, where every one hath his proper

Essence or Being, defined and circumscribed: for the Essence of the Father is not one, and the Essence of the Son another, and of the Holy Ghost another, but one and the same, which the Father doth wholly communicate to the Son, the Father and the Son to the holy Ghost. Not only in reason, because not in notion, or mind, or only in word is he called Father, Son, and Holy Ghost: neither respectively or by relation; as one man may both be, and be called a Father and a Son: But it is real, or modal, yet altogether incomprehensible, because each Person hath his own peculiar definition, or his essential and incommunicable property, and differs from another not in essence, but in the manner of subsisting.

Q. *What is the outward difference?*

*A.* It is taken from the works of God that be without, as that the Father sends the Son, the Son is sent as the Redeemer; the Holy Ghost is the Sanctifier. As in the Creed, the Father is distinguished from the Son by the work of Creation, the Son by his Incarnation, the Holy Ghost from them both, by the work of Sanctification and Regeneration; as where he appeared like as a Dove, (*Matth.* 3.) and in cloven Tongues,

Tongues, *Acts* 2. Although all these things be effected by one and the self-same God. As we use to say, The works of the Trinity without are indivisible: therefore here let us remember the saying of *Gregory Nazianzene*: 'I cannot imagine one, but 'presently I am compassed about on every 'side with the brightness of three: neither can I distinguish three, but forthwith I am brought again to one. Further, in the Persons of the Deity there is 'an order, but there is none inequality: 'there is a distinction, but no diversity.

Q. *What things are contrary to this Doctrine?*

*A.* 1. The Heresie of *Sabellius*, who taught there was only one Person of the Godhead, but sometimes in one respect, sometimes in another, one while called the Father, another while called the Son.

2. Of *Samosatenus*, who taught, That the Son did no more subsist in God, than Wisdom, Justice, and Goodness.

3. Of *Arrius*, who denyed that the Son was begotten of the Essence of the Father, that he was co-eternal, co-equal, and according to his Person of the same substance with the Father.

4. Of *Servetus*, who affirmed that the

word *Person* is no otherwise to be taken, then as in Comedies the name of a Person is used for the habit and the distinction of the office.

5. Of the *Tritheitarians*, who do transform the three Persons into three distinct and several Essences: They deny the Son of God according to his Essence, to be of the same substance with the Father, and the Son to be God of himself.

6. The blindness of the *Jews*, who do affirm an Essence altogether without distinction. And here I will Answer to some Objections made by divers Hereticks.

Object. 1. *If there be divers Jehovahs, there must be divers Essences: but* (Gen. 19. 24.) *the first is true for Jehovah did rain fire from Jehovah: that is, the Son from the Father: therefore the Son is a distinct Essence from the Father.*

*A.* The Learned say, it is an Hebrew phrase, signifying that God did miraculously rain fire of himself, from Heaven. Again, the word *Jehovah* is taken sometimes personally, it is therefore a distinction in the Persons, not in Essence.

Obj. 2. *There is one life of the Father, and another of the Son,* Joh. 5. 26. *therefore another Essence.*

*A.* First,

*A.* First, that place is to be understood of a power communicated to Christ as he was Mediator. Secondly, Although the Son be from the Father, in respect of the origination of his Person, yet is he of himself, if he be absolutely considered, and therefore hath the same life with the Father.

Obj. 3. *They who have distinct Operations, have distinct Essences: but the Actions of the Trinity are distinct; Ergo.*

*A.* The Proposition is true, if it be understood of natural and external action: but if of internal and personal actions it is not true; for these do not take away the unity of Essence, since that the same Essence in number is wholly in every Person.

Obj. 4. *Each Person hath not one and the same power: for the Father can beget the Son, the Son cannot beget; ergo they have not the same Essence.*

*A.* They have all one natural power, but not personally; as there is one Nature, but not one Person.

Obj. 5. *The Essence of the Father is communicated to the Son by Generation; therefore there is one Essence in the Father, another in the Son, because there is one Essence begetting, and another begotten.*

*A.* We must distinguish betwixt Gene-

ration and Communication; for the Person begets and is begotten, but the Essence neither begetteth nor is begotten, but communicated.

Obj. 6. *If the Father and Son have one Essence, it must follow, that the Father was incarnate, which is absurd; Ergo.*

*A.* The Essence of God absolutely considered was not incarnate, but the second Person: and although the Person of the Son include the whole Essence of God, yet for the proper manner of subsisting, it is distinguished from the Father.

Obj. 7. *If the Father and Son have one Essence, the Son should be Mediator to himself.*

*A.* The Son is properly Mediator betwixt us and his Father, not absolutely betwixt us and the Divine Essence. And the office of Mediator dependeth upon the most free Ordination of God. *Note.*

## CHAP. VI.

### *Questions and Answers about Christ.*

Quest. 1. *WHat doth this word Christ signifie?*

*A.* It

*A.* It signifieth *Anointed*, because *he was anointed with the oyl of gladness above his fellows*, as we reade in *Psal.*45.8. And indeed he is that King, that only Priest and Prophet which was promised unto mankind. Joh.1.14. Psal.2.6. & 110.4. Isa.61.1.

Q.2. *Doth this name Christ signifie his Nature, or his Person?*

*A.* His Person subsisting in both his Natures, and not this or that Nature alone: for it is a name *concrete*, as the Grammarians speak, and not *abstract*.

Q.3. *What do you call a word* concrete, *and what an* abstract?

*A.* This word *concrete*, in the discourse of Christ, is said to be that which signifieth the nature together with the subject, and doth comprehend in his signification both the thing, and the subject wherein the thing is, (that is to say), it doth define the Person of Christ, as he is the Son of God; because the Son of God doth not simply signifie the Nature of God, but the Person of the Son of God; So the Son of Man, when it is spoken of Christ, signifieth the Person, and not his Humanity simply. But this name *abstract*, is a word that signifieth the Nature simply: as the Divinity of Christ, the Humanity of Christ. *See* Bucan. *Institut. Theolog. loc.*2. *or pag.*14.

Q.4. *How*

Q. 4. *How many things are especially necessary to know Christ, and which be they?*

A. Two; his Person, and his Office.

Q. 5. *What is Christ?*

A. He is the only begotten Son of God, who of his meer love towards mankind, did create unto himself, of the Seed of the Virgin *Mary*, being Sanctified by the Holy Ghost, and by creating assumed, and did personally and inseparably for ever unite a true humane Body indued with a reasonable Soul. And so being true God, became true Man, like to us in all things, sin only excepted.

Joh. 1. 14: Tit. 3. 4, 5. Heb. 2, 16. Luk. 1. 31. Luk. 1. 35. Heb. 2. 16 Heb. 2. 14. Mat. 26. 29 & 27. 50. Heb. 2. 17. & 4. 15.

Q. 6. *What things are we especially to consider in the Person of Christ?*

A. Four: 1. That Christ is God. 2. That the same Christ is Man. 3. That he is God and Man in one Person. 4. The Phrases and the usual Speeches which are affirmed of Christ in the Scriptures.

Q. 7. *By how many, and by what kind of testimonies do you prove that Christ is God?*

A. By three: 1. By apparent and manifest sentences of Scripture, wherein the Divinity of Christ is averred. 2. By his Works, which were altogether Divine. 3. By the worship and honour which was yielded unto Christ, both of the Saints

that

that believed, and of the Angels.

Q. 8. *Shew some pregnant testimonies whereby you can prove that Christ is God.*

*A.* I shall, *Isa.* 9. 6. *This is the Name whereby they shall call him* (speaking of the Messias) to wit, *the Mighty God, the Father of Eternity. Jer.* 23. 6. The Name whereby the Branch of *David* shall be called, shall be *the Lord our Righteousness. Judg.* 6. 11. &c. That Angel which appeared to the Holy Patriarchs, calls himself *Jehovah.* In the New Testament, *Matth.* 16. 16. *Thou art Christ the Son of the living God. Joh.* 20. 28. *My Lord and my God. Rom.* 9. 5. Christ being God, was of the fathers according to the flesh of his Mother, who is God for ever. *Heb.* 1. 10. And we are in his Son Jesus Christ, who is very God, and life Eternal. 1. *Tim.* 3. 16. *God is manifested in the flesh.* In which places Christ is absolutely called God, and the name *Jehovah*, so given him, not by a Trope, or Symbolically, by reason of the presence of God, as *Exod.* 17. 15. It is given to the Altar. *Psal.* 24. 8. It is given to the Ark. *Jer.* 33. 16. It is given to *Jerusalem.*

Q. 9. *Which be the testimonies of the second sort?*

*A.* The

*A.* The works which none can do *but God* alone, which are ascribed to him, to wit, to create and preserve, to redeem, to blot out iniquities, to search the heart, to hear our prayers, to quicken, to judge; moreover, the Miracles which he wrought by his own power, according to that Prophesie, *Isa.* 53. 5, 6. unto which also even Christ himself sendeth us, and for the working whereof he gave power to his Apostles; moreover, those Attributes which do agree only to the Nature of God, and ascribed unto him; as *Eternal, Almighty, Infinite, King of Kings, Saviour,* and the rest, testifie him to be God by Nature. See these Scriptures following, *Joh.* 1. 3. & 5. 17. *Col.* 1. 16. *Heb.* 1. 23. 1 *Cor.* 1. 30. 1 *Thess.* 1. 10. *Matth.* 9. 6. & 9. 4. *Mar.* 2. 8. & 14. 13. *Joh.* 14. 14. & 5. 27. & 5. 22. & 10. 25. *Matth.* 11. 45. & 10. 8. *Mic.* 5. 2. *Joh.* 1. 1. & 17. 5. & 3. 31. *Phil.* 3. 21. *Matth.* 18. 20. & 28. 20. *Rev.* 19. 26. *Matth.* 1. 21. *Acts* 4. 12.

Q. *What is the third kind of testimonies?*

*A.* The worship and honour which is performed unto Christ, namely, Invocation, Adoration, Faith, Hope. *Psal.* 72. 11. *All the Kings of the Earth shall worship him, & all People shall serve him,* Isa. 11. 10.

and

and *Rom.* 15. 11, 12. All Nations shall call upon him, and trust in him. *Psal.* 2. 12. Blessed are they that put their trust in him: every knee shall bow unto him. And *Joh.* 14. 1. *Ye believe in God, believe also in me.* Acts 7. 39. *Lord Jesus receive my Spirit.* All which do prove that he is true God. Rom 14. 11. Phil. 2. 10.

Q. *Why is it necessary that Christ the Redeemer should be God?*

*A.* For two causes especially, whereof the former is the greatness of the evil wherewith all mankind was overwhelmed, which could be taken away by no creature: The latter is the greatness of the good, which could be restored by none to man again, but by God, who alone is truly good. Mat. 19. 17.

Q. *What is the greatness of the evil?*

*A.* It standeth in Four things, which be these; The greatness of man's sin, the infinite and unsupportable weight of God's anger; the power of Death; the tyranny of the Devil; which to take away, to abolish, to appease, to overcome, none was able but God alone.

Q. *What is the greatness of the good, which could be restored by no creature?*

*A.* The restoring again of the Image of

of God: therefore *Christ* (1 Cor. 1. 31.) *is made to us Wisdom, Righteousness, Sanctification and Redemption*; not only by revealing and teaching of them, but by performing and restoring of them.

Col 3. 10.

Q. *Why is he called the Word?*

A. Because it is he that spake the Word, and all things were made.

Q. *According to which Nature is he called the Image of God?* Col. 1. 15.

A. Not according to his Humane Nature alone, as man is said to be made after the Image of God; but especially according to his Divine Nature, but manifested in the flesh, or so far forth as God hath truly manifested himself in Christ: whereupon he is called, *The brightness of the Glory of the Father*, Heb. 1. 3. and *the Character* or ingraven form *of his Person*; because he is not some *vanishing* representation, but ingraven and durable.

1 Tim. 3. 16.

Q. *Prove that Christ is very Man.*

A. I will; *Gen.* 3. 15. The Seed of the Woman is promised, which shall break the Serpents head. *Gen.* 22. 17. God promised *Abraham*, that in his Seed all the Nations of the Earth should be blessed. 2 *Sam.* 7. 12. It is promised to *David*, that his Son must sit upon his Throne and Reign for

ever,

ever. *Isa.* 7. 14. *Behold, a Virgin shall Conceive and bring forth a Son.* Besides all this, the History of the Gospel doth plainly prove that Christ was conceived, born, circumcised, had a true Body and Soul, was hungry, thirsty, shed his blood, that he died, and that he had all the Properties and Affections of man's Nature, yet without sin, that he ascended visibly and locally into Heaven, and thence that he shall come again to Judgment. * *Luke* 1. 31. & 2. 7. — 21. & 22. 20. *Heb.* 2. 4. *Mat.* 26. 38. & 4. 2. *Joh.* 19. 29. & 19. 34. *Mat.* 27. 50. & 9. 36. *Joh.* 2. 17. & 11. 33, 35. *Mat.* 26. 37, 38. *Acts* 1. 9, 11.

Q. *Why must Christ needs become Man?*

*A.* 1. The Justice of God required it should be so, that the disobedience committed in our flesh, might in the same be repaired, *Rom.* 5. 17, 18, 19. *Heb.* 2. 14.

2. The reason of our Adoption: for it pleased the Son of God to take the Nature of Man upon him, and to become our brother, and so by that means to become our neareſt kinsman, and most near allied unto us, that we being made his members, might be made the Sons of God, *Gal.* 3. 16. and that he might have right to redeem and ransom us. Hence is matter of comfort

fort in every kind of temptation. Therefore the Apostle to the *Hebrews*, Heb. 2. 17. & 4. 5. saith, *He took not upon him the Nature of Angels, but the Seed of Abraham*; and in all things became like to his brethren, that he might have compassion of his brethren.

3. For the confirmation of our Resurrection: for in that Christ took on him our Nature, and hath raised it up, and given unto it immortality, and hath exalted it in Heaven: by vertue of that Communion (which we have with him) shall we be raised up at the last day; and this our vile body shall be made conformable to the glorious Body of Christ, *Phil.* 3. 21. & 1 *Cor.* 15. 22. *As in Adam all are dead, so in Christ shall all be made alive.*

Q. *Why was neither the Father nor the Holy Ghost incarnate, but the Son?*

*A.* 1. Because it was meet that the World should be redeemed, and all things restored by him, by whom all things were created; or, that man should be redeemed from death by him, by whom he was first created, and should have been brought unto life eternal if he had not sinned.

2. It would have been unconvenient, that there should *be two* Sons; one in the Divine

Divine Nature, another in the Humane Nature.

3. It was the Eternal Decree of the Father, whereby he purposed to save mankind by his Son. *Heb.* 2. 10.

Q. *Whether is Christ God and Man, divided or joyned together?*

*A.* Joyned and united, but not divided.

Q. *By what kind of Union?*

*A.* Not by inhabitation only, as God dwelleth in the Saints; not by consent only, as the Faithful are one in the Father and the Son: not by Mixture, as when Water is mingled with Wine; not by Combination, as two boards be joyned together: lastly, not by Composition, whereby of the mixture of two things, there ariseth a third: but by Personal Union, which (as it's said) the *Greeks* call Incorporation, because neither the whole Deity, nor any part of it, is subjectively communicated to the Humanity of Christ, but only the Humane Nature was assumed of the Son of God into the same Person, *Heb.* 2. 16. Joh. 17. 21

Q. *What is the Personal Union in Christ?*

*A.* It is that whereby the Person of the Son of God, being a Person from all Eternity existing, did assume the most pure Nature of Man, wanting all personal

existing of its own, into the unity of his Person, and made it his own, the properties of each Nature being preserved. Or, as *Paul* defines it, *Col.* 2. 9. whereby in Christ doth dwell all the fulness of the Godhead bodily; whereof we have a manifest resemblance in the union of the Soul and the body; And therefore the Apostle doth well call it a great Mystery of Godliness, 1 *Tim.* 3. 16.

Q. *How is this Union made?*

A. Without all confusion, without all conversion of one Nature into another, indivisibly, inseparably. The difference of the Natures by no means being taken away by the union: but rather the propriety of either Nature being saved, and joyned together, or concurring into one Person, and one subsisting, as the *Calcedon* Synod speak in the History of *Evagrius*, *lib.* 2. *cap.* 4. And from that time that the Word did assume our Humane Nature, he never left it, no not in his death. And to this purpose make these Verses; *I am that I was, not I was that I am, now both am I called; Thou knowest me not, except thou know me subsisting of both Natures.* — See Mr. *John Tombes* his Exposition upon the *Calcedon*-Council concerning the two

two Natures in Christ asserted, in his Book, intituled *Emmanuel*, or, *God-man. Sect.* 15.

Q. *By what testimonies will you prove, that the Divine and Humane Nature in Christ, did join together in one and the same Person?*

*A.* Isa. 7. 14. & 9. 6. Luk. 1. 35. *That which shall be born of thee, shall be called the Son of God.* Joh. 1. 14. *And the Word was made Flesh:* not by Sacramental-union, in which respect Christ was said to be a Rock: not by confusion of the Natures: nor by commutation, as Water is turned into Wine; *Joh.* 2. 14. but by assuming the flesh into the unity of this Person. The Voice of God speaketh thus of Jesus Christ the Son of *Mary*: *This is my beloved Son,* Matth. 3. 17. *He that descended is even the self-same that ascended above all Heavens, that he might fill all things,* Eph. 4. 10. *God sent his Son, born of a Woman,* Gal. 4. 4.

Q. *Why is it necessary that Christ should be both God and Man in one and the same Person?*

*A.* 1. To the end he might reconcile God and Man, or that he might make God and Man one.

2. That he might be a fit Mediator between God and Men, by reason of his Participation and Affinity with them both.

1 Tim. 2. 5 Heb. 8 6

3. That he might reconcile God unto us by his death, which if he had been God alone, he could never have suffered; if only Man, he could never have overcome.

4. That the work of Redemption performed in the flesh of the Son, might become of sufficient price for sin, whereby God, that infinite good, was offended. For, although certain actions do properly proceed from the Divine Nature, and some are done by the Humane Nature, yet all of them do equally receive their price and worthiness from the Divine Nature. So the flesh of Christ hath power to quicken, because it is the flesh of that Person who is God: the obedience of the Man Christ doth Justifie, because it is the obedience of that Person who is God: the blood of Christ redeems the Church, *because it is the blood of God*, Acts 20. 28.

Q. *What is the Communication of Properties?*

*A.* It is such a manner of Predication, whereby those things which be proper to Natures are indifferently attributed to the Person

Person of Christ which is but one: and that because Christ in his two Natures is both, to wit, perfect God, and perfect Man; to whom therefore these things are truly and indeed attributed, as well those which are proper to God, as those which be proper to Man. Therefore it is well and truly said; God, or else the Son of God, was born of the Virgin *Mary*, suffered, was crucified; and *God purchased unto himself the Church with his own blood*, 1 Cor. 2. 8. Acts 20. 28. Not simply, principally, and by himself, as he is God, but by accident, and in another respect, or in regard of another thing; because that which is proper to one Nature, namely, to be conceived, born, crucified, to die, is not attributed to his Divinity, but to the Person taking the name of one, namely, of the Divine Nature. For this word, *the Son of God, or God* (which is the subject of the Proposition) is the *concrete* and not the *abstract*, and signifieth not the Divine Nature, but the Person, who is God and Man. Therefore it is well said; The Son of Man, or Christ Man, is Eternal, Almighty, Allpresent; saveth, raiseth the dead, giveth Eternal Life. And, *Joh.* 3. 13. *No man hath ascended into Heaven, but he that came*

down from Heaven: both in respect of the Union, seeing that the self-same Person is both Man and God; for as God, by reason of the unity, doth account those things which belong to the Humane Nature proper to himself; so as he is Man, by reason of the union, doth account those things which belong to the Divine Nature to be proper to itself; and also because the Son of Man is a word *concrete*, which signifies the Person of Christ, being but one, consisting of the Divine and Humane Nature; and therefore whole *Christ* is every where present, but not all that is in Christ. On the contrary, it is wickedly said, That the Divinity of Christ was born of the Virgin, suffered death, and that the Humanity of Christ is Eternal, every where present, Almighty; for the Divinity is a word *abstract*, which simply signifieth the Divine Nature in Christ, which is most free from all manner of sufferings. Now the Predication of divers Natures by reason of the Hypostatical (or Personal) Union, is of no force, but in those things which are signified as whole and perfect: for as we do not use to say, the Body is the Soul, or the Man is the Soul: so neither do we say, this God (Christ) is the Body of Christ,

or

or the Soul of Christ, but only God is Man.

Q. *Is the communication of Properties verbal only, or real?*

A. It is a true and real speech, because the Person of whom, by the trope *Synechdoche*, as well the Divine as the Humane, either names of Proprieties, or Effects, are indifferent and equally affirmed, containeth all those things in itself truly and indeed, which do agree to very God, and very Man: those things which be Divine as he is God: those also which be Humane as the same is Man, but not in respect of both Natures, but according to the one and the other. For then should be brought in the *Eutychian* Heresie of the confounding of the Natures or Properties, and it should cease to be a speech by *Synechdoche*, (*viz.* wherein a part is taken for the whole, or the whole for a part.)

Q. *But those Titles, which belong to the Office of Redemption, are they to be attributed to the Natures severally asunder, or to the Person?*

A. To the Person; as Christ is a Mediator, Pastor, Priest according to both Natures, although each of them in that work retaining his own proper efficacy or operation.

*Q. What is the Effect of that Personal Union?*

*A.* The bestowing of gifts, whereby the Humane Nature in the Person of Christ is adorned, and whereby it excelleth all other Creatures in Wisdom, Goodness, Holiness, Power, Majesty, and Glory; which the old Fathers call the Deifying of the Flesh: the Schoolmen, Habitual Grace, of the Communion of Properties (which is mutual one of another, and the reciprocation of the Names) altogether distinct.

*Q. How manifold is the state of Christ?*

*A.* Two-fold: one of Humiliation, whereby he willingly undergoing the burdens, reproaches and punishments of our Nature, did humble himself to the death of the Cross; the Divinity in the mean while (according to *Irenæus*) resting or hiding it self, that he might be crucified, and die. The other, of Exhaltation, whereby after his death, his Humane Nature did lay aside all the infirmities of it, (but not the Essential Properties) and was wonderfully exalted above all Creatures unto the greatest honour, yet not in any case matched, and equalled to the Divine Nature of Christ, *Phil.* 2. 7, 9.

Q. What

Q. *What are the Doctrines contrary to this?*

*A.* The firſt Hereſie of *Macedonius* and *Valentinus*, who affirmed, That Chriſt brought with him a Celeſtial body from Heaven: As alſo of *Apelles*, who ſaid, His Body was aiery, his Fleſh ſtar-like, and that he paſſed from the *Virgin* as Water from a Pipe.

2. Of the *Marcionites*, who feigned unto him an imaginary Body.

3. Of *Apollinaris*, who denyed that Chriſt did aſſume a reaſonable Soul, but that his Divinity was unto him inſtead of his mind.

4. Of *Eunomius*, who affirmed Chriſt to be meer man, and that he was called the Son of God by Adoption: And of *Ebioni*, who ſaid, that Chriſt was born by Humane generation.

5. Of *Neſtorius*, who taught, That as there be two Natures in Chriſt, ſo there are two Perſons; and that the Divinity is preſent with the Humanity by circumſtance and combination, but not by Perſonal union. Therefore he denyed that *Mary* was the Mother of God, or brought forth God; and affirmed, that Man, not God, was crucified of the *Jews*.

6. *Eu-*

6. *Eutyches* Hereſie, contrary to the former: for he taught that the Humane Nature after the Union, was indued with the properties of the Divinity, (*viz.* the Divine Nature was turned into fleſh.)

7. Of the *Manichees*, who avouched that Chriſt had but one only Will; and not two, a Divine, and a Humane Will.

8. Of the *Ubiquitaries*, who attribute to the Humanity of Chriſt the Eſſential properties of the Divinity, altogether forgetting that ſaying, He that taketh away the Properties, taketh away the Nature; and on the contrary, He that attributeth the Proprieties, attributeth the Nature; and of whatſoever the Eſſence cannot be affirmed, no more can the Eſſential Proprieties thereof be affirmed of the ſame.

Now I have here briefly given you an account of theſe Eight Opinions about Chriſt as aforeſaid. And by theſe you ſee St. *Peters* words fulfilled, 2 *Pet.* 2, 1. *But there were falſe Prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable* HERESIES, *even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow*

*their*

*their pernicious ways, by reason of whom the way of Truth shall be evil spoken of.* Acts 20. 28. For St. *Paul* saith, *Take heed therefore unto your selves, and unto all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood: for I know this, that after my departing, shall grievous Wolves enter in among you, not sparing the Flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* So *Isa.* 9. 21. saith, That *Manasses* against *Ephraim*, and *Ephraim* against *Manasses*, and both against *Judah*. Also *Herod* against *Pilat*, and *Pilat* against *Herod*, and both against *Christ*: even so, here is the *Eunomians*, (or *Socinians*, or *Bidellians*) against the *Eutychians*, and both against *Christ*; for the one denyeth his Divine Nature, and the other his Humane; contrary to *Matth.* 22. 45, and *Rev.* 22. 16. *I am the root and offspring of David*; and so by consequence both deny the true Christ. For the Devil knoweth, there is no Salvation for us without Faith in him who is *David*'s Lord, and *David*'s Son. *Acts* 4. 12. *Neither is there Salvation in any other, for there is none other Name under heaven*

given

*given among men, whereby we must be saved, Acts* 4. 12. And now, Brethren, that I may, as the Apostle *Paul* saith, *Acts.* 20. 26. be clear from the blood of you all: for I have and will declare unto you all the counsel of God (that I know) touching this matter; but as the Apostle saith, 1 *Cor.* 13. 9. So say I, for we know in part, and we prophesie in part; for now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known. 2 *Pet.* 3. 17. Ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the Error of the wicked, fall from your own stedfastness. For some of you have been as brands pluck'd out of the fire, *Jude* 23. (I mean out of the *Eutychian* Heresie,) which doth not only deny Christ to be truly *David's* Son, but saith, That he that was truly *David's* Lord and Creator was mortal and died, contrary to 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only Wise God be honour and glory for ever and ever, Amen.*

And now because the right knowledge of Christ, and union of his Natures, is so absolutely necessary to Salvation, I will add

add some Questions, and propound them for the *Eutychians* consideration.

## CHAP. VII.

### *Containing Questions & Answers about the Union of Natures in Christ.*

Quest. 1. *Why must Christ become Man and take our Nature, viz. the flesh of the Virgin Mary?*

*Answ.* Because the Justice of God required, that seeing in that Nature God was offended, in that Nature should a satisfaction be made to God for the offence. Now sin was committed in Man's Nature, *Adam* sinned first, and in him all his Posterity; therefore Christ took Man's Nature that so he might suffer death, and so make satisfaction to his Father for Men's sins.

Q. 2. *Is there no way appointed of God to remit our sins, but by shedding of blood?*

*A.* No, so saith the Holy Ghost, *Heb.* 9. 22. *Without shedding of blood, there is no remission.*

Q. 3. *Can Christ, considered as he is the Eternal*

*Eternal Word* (Joh. 1. 1.) *and very God* (1 Joh. 5. 20.) *die?*

*A.* No: for God is immortal and cannot die, 1 *Tim.* 1. 17. for he only is without beginning and without end.

Q. 4. *But although God as God cannot die, yet cannot he change himself from a Creator to a Creature, and so die.*

*A.* No: for saith the Holy Ghost, *Mal.* 3. 6. *I am the Lord, I change not.* Jam. 1. 17. *Neither is there any shadow of it.*

Q. 5. *Did Christ take our flesh, and not our sin?*

*A.* Yes: for the Holy Ghost saith, *He was made like unto his brethren in all things, sin only excepted,* Heb. 2. 17. & 4. 15.

Q. 6. *How could he take our flesh, and not our sin also, sith all other men partake of both?*

*A.* All other men came from *Adam*, and by *Adam* as a procreant cause, *Rom.* 5. 12. but Christ came from *Adam*, but not by *Adam*, viz. being made of a Woman, *Gal.* 4. 4. (even as *Eve* was made of a Man, *Gen.* 2.) but not begotten as *Cain*, and all other men are, *Matth.* 1. 18.

Q. 7. *How could Christ properly be the Son of Man, and so the Son of David, and of Abraham, and Adam, if he did not take the*

*the very flesh and blood of the Virgin Mary, the Daughter of David, as St.* Luke, *in his third Chapter, saith she was?*

*A.* He could not: for God had sworn with an oath to him, That of the fruit of his Loyns according to the flesh, he would raise up Christ to sit on his Throne, *Acts* 2. 30.

Q. 8. *If so; whether then is not that Opinion heretical and damnable that denyeth Christ to be the true Son of David?*

*A.* It is; because there is no Eternal Salvation to be had in any other, *Acts* 13, 38, 39.

Q. 9. *Whether if Christ had been a Creature only, although an Angel or Man, could he have overcome death?*

*A.* No: for, as he was Man, the *Jews* did destroy the temple of his body, *Joh.* 2. 19. but, as God, he raised it up again the third day, as he told the *Jews* he would do, *Joh.* 10. 18.

Q. 10. *Whether if Death and the Grave had kept Christ Prisoner for ever; could any have been saved?*

*A.* No; so St. *Paul* saith, 1 *Cor.* 15. *For then they which are asleep in Christ are perished.*

Q. 11. *Whether doth not this absurdity follow*

*follow the* Eutychian *Opinion, that if Christ be only God, then he could not die, as aforesaid; if only Man, then he cannot raise himself from the dead?*

*A.* It doth unavoidably follow upon their Opinion.

Q. 12. *Whether such a Doctrine, which by its natural consequences maketh the death and resurrection of Christ impossible or else in vain, ought not to be abandoned by all Christians?*

*A.* Yes, doubtless it ought; for it destroyeth the Faith of Gods Elect utterly, if believed.

Q. 13. *What must we do with those Brethren that are ignorant of these bad consequences as aforesaid?*

*A.* Instruct them in the true Faith concerning Christ's death and resurrection.

Q. 14. *But what must we do if they be obstinate, and will not repent?*

*A.* Then after the first and second admonition, reject them, *Tit.* 3. 10.

Q. 15. *If Christ before he came from Heaven, was of the uncreated substance of the Father, their Essence being One; then will it not follow that the Father was made flesh as well as the Son, sith you say it was the Essence that was made flesh, not the Person*

*of*

of the Son took it into Personal Union, as we with the Scriptures say he did, Heb. 2. 14, 16.

Q. 16. *If it were possible for the uncreated substance to make it self into Flesh, which by nature is a Spirit, and spiritual substance,* Joh. 4. 24. *Then how could he receive nourishment from the Virgin, as you say he did, and grow in her womb?*

Q. 17. *If he be of the uncreated substance, how could he grow in Wisdom as he did, sith the uncreated substance is wisdom it self,* Prov. 8.

Q. 18. *If Christ be only of the uncreated substance, then how could he be ignorant of the day of Judgment?* Mark 13. 32.

Q. 19. *If he were only of the uncreated substance; then how could he be anointed by the Holy Ghost?* Luk. 4. 18. Acts 4. 27.

Q. 20. *If he be only of the uncreated substance, then whose Will did he obey, when he said, Not my Will, but thy Will be done?* Luk. 22. 42. *For the Essence is one in the Father, and the Son,* Joh. 14. 9, 11.

Q. 21. *Why did Christ die, as you say he did, if he was only of the uncreated substance? Did he die to satisfie himself, viz. as God?*

Answer fairly, and do not now (when you see all these gross absurdities follow

your Opinion (as the naturall consequences of it) says you cannot tell what he was before he was made flesh in the Virgins womb; for then you worship you know not what, *Joh.* 4. 22. with the *Samaritans*, and so you are Idolaters as they and the *Athenians* were, *Acts* 17. 22, 23, &c.

## *Some Objections.*

*Object.* 1. Peradventure some may say, *These absurdities will follow upon your own Opinion as well as ours, for you say he was God by Nature as well as we; and there is but one God by Nature*, Gal. 4. 8.

*Answ.* 1. Not so; for we alwayes distinguish betwixt the Essence of the Son, and the Person, saying, The Essence is one with his Father, but not his Person; therefore we say his Person was begotten, not his Essence: and we also say, that his Person took Flesh of the Virgin *Mary*, not the Essence: and therefore it was the Person of the Son that was born of her, not the Father, nor the Spirit: for although the Essence of the three be one, yet the Persons be distinct, as 1 *Joh.* 5. 7. So that the Eternal Word, the Son of God, did never pray to his Father (as I remember) till he became our Mediator, no more then the Holy

Holy Ghost doth pray to the Father, which for himself you know he doth not: but Christ did pray for himself, which could not be for his Godhead, but for his Manhood, which is a Creature, and therefore ought to perform homage to God the Creator. For we always distinguish betwixt the Natures (which you deny) therefore *we* say it was his Humane Nature that was ignorant of the day of Judgment; for with his Divine Nature he knoweth all things, *Joh.* 2. 25. And by virtue of it he could and did forgive sins; which two things, viz. *To search the heart*, and *to forgive sins*, none but God can do; therefore we cannot conceive how he could become our Saviour, and Mediator, except he had these two Natures in one Person: for if he had not took our Nature, and so appeared before God in our stead, *bearing our sins in his own body*, as St. *Peter* saith, 1 Pet. 2. 24. And so St. *Paul* saith, *He made him for us who knew no sin, that we might be made the righteousness of God in him*, 2 Cor. 5. 21. for else Justice could not have punished him.

2. If he had been put to death in the flesh, which we say only died (which distinction you deny); but we, with St. *Paul*

*Peter*, say he was put to death in the flesh, but quickned by the Spirit (which we call his Divine Nature): for as he did bear our sins, so also our punishment for sin, which was death, but by his Divine Nature he overcame it, as aforesaid, 1 *Pet.* 3. 18.

*Obj.* 2. Peradventure some will object against these things as I have before laid down, saying, *He may be the Son of David although he did not take of the flesh of the Virgin Mary (and so by consequence the flesh of David) inasmuch as he was born of the Daughter of David: for it may be read, Born of a Woman, as well as made of a Woman,* Gal. 4. 4. *as also* Rom. 1. 3. *born of the Seed of David.*

*A.* We say with you, He was born of the Seed of *David*, and so of the Virgin *Mary*. But yet so as he was also made of the Seed of *David*, and of a Woman. Which thing you deny, *viz.* that he was made of the Seed of *David*; and if so, then he was not properly the Son of *David*, although born of a Daughter of *David* [no more than *Bathsheba*'s Child was *Uriah*'s, which was begotten of her by *David*, which you know was *David*'s and not *Uriah*'s Child, although she was his Wife] for no man is properly the Son of such

such a man, except he partake of the substance, nature, or flesh of that man: But you say Christ did not do so, therefore he was not (by your Opinion) the Son of *David*.

Obj. 3. *But no Child* (say they) *doth take any thing from his Mother but only nourishment, therefore Christ did not.*

*A.* Who told you so? not God's Word (and do you know by experience how bones do grow in the womb) but if your Opinion be true, why then doth God forbid his Children to marry their Sister by the Mothers side, how is she kin to him if she was begotten by another father: But God saith your Opinion is false, as you may see, *Levit.* 18. 9, &c.

## *Some Queries to the* Eutychians.

Query 1. *Whether doth not the* Eutychian *Opinion, in denying the two Natures in Christ,* viz. *the Divine and Humane, by consequence deny the Lamb, the Priest, and the Altar, mentioned in the Law to be types of Christ, contrary to the Analogy of Faith?*

*Answ.* They do: for Christ, as Man, is the Lamb; as God, the Altar; and, as God-Man, the Priest.

Q. 2. *Whether doth the Holy Ghost apply these three to Christ in the New Testament, yea or nay?*

*A.* Yes, he doth apply them; for he is the Lamb or Sacrifice for sin, *Joh.* 1. 29. *Heb.* 9. 26. & 10. 10. and the Altar, *Heb.* 13. 10. and the Priest, *Heb.* 5. 6. For as the typical Lamb was without blemish, even so was Christ, saith St. *Peter*, 1 *Pet.* 1. 18. & 2. 24. Secondly, The Priest was sanctified, or set apart to offer a Sacrifice acceptable to God; even so was Christ, *Joh.* 17. 17. Thirdly, As the Altar did sanctifie the Sacrifice, even so did the Godhead of Christ the Humane Nature, *Heb.* 9. 14.

Query 3. *Whether doth not the* Eutychian *Opinion make the threefold Offices of Christ of none effect, or deny them all?*

*A.* Yes; for the Divine Nature cannot be anointed to be Priest, Prophet, and King.

Query 4. *Whether can any man come to the Father but through Faith in these threefold Offices of Christ?*

*A.* No; for what the Tabernacle or Temple was to them under the Law, that is Christ to us under the Gospel: And, as God manifested to them in the Temple, was

was the proper object of worship to them; even so God manifested to us in Christ, is the proper object of worship to us: for the Flesh, or Humane Nature of Christ, is the *medium*, or mean, by which we have access to God in all our Worship. This is proved, *Heb.* 10. 19, 20, &c.

## *Some Arguments to prove the Opinion of the* Eutychians, *heretical and dangerous.*

*Argum.* 1. That Doctrine or Opinion that saith Christ was not the Seed of the Woman, *Gen.* 3. 15. which was promised of God to break the Serpents head, is a dangerous.

*Arg.* 2. That Opinion that maketh the Tabernacle or Temple, Lamb, Priest, and Altar, ordained of God for Divine Worship (till Christ came in the flesh) no true types of him, is a dangerous Opinion: But such is their Opinion, Therefore dangerous.

*Arg.* 3. That Opinion which in it self, or the natural consequences depending thereon, maketh void all the promises of God concerning man's Salvation by Christ,

must needs be a very dangerous Opinion; But such is their Opinion; therefore dangerous.

The Reasons appear plain to every impartial *Reader* in all these three Arguments.

But here I will add, That either the Seed of the Woman, *Gen.* 3. 15. was God, which was justly offended with *Adam* for his sin: Or else it was the Man Christ which was made of a Woman, *Gal.* 4. But it was not God, that was made of a Woman; therefore Man. And now for you to say that God the Creator of all things in Heaven and in Earth, *Col.* 1. 16. made himself a Creature (or was made so) is false, as I said before, and also impossible, sith God is Perfection it self. And to say that he passed through the Virgins womb as Water through a Conduit (as some Hereticks have said) is also false. And to say he had an imaginary body, and not a real body (as some Hereticks have said) is also very false, as appeareth by his death and resurrection.

As to the proof of the second Argument, That the Lamb, the Priest, and the Altar were types of Christ; see what is already said in the *Questions* and *Answers*, as also

also the Scriptures thereunto annexed. Which cannot be applyed to him, (*viz.* Christ) except you with us grant the two Natures to be in one Person. If you can, shew us how you do it.

As to the proof of the third Argument, That your Opinion doth deny all the Promises of God, I prove it thus. That Opinion that denyeth Christ to be the true Son of *David*, denyeth all the Promises of God concerning mans Salvation: But such is your Opinion; Therefore, &c.

2ly. That Opinion that denieth the proper signification of the Sacraments, *viz.* Baptism, & the Lords Supper, must needs be a dangerous Opinion: but such is your Opinion, therefore dangerous. The reason of the *minor* Proposition is, because it denyeth the two Natures in Christ, which are lively set forth by the Sign and the thing signified by these Sacraments.

1. For, as all the Ordinances of God's instituted Worship, as Sacrifices under the Law, &c. so all the Sacraments under the Gospel, seem to have immediate relation to Christ, as God manifested in the flesh. For, you may observe they consist of two parts, the one Natural, the other Spiritual; the one External, the other Internal;

nal; the one (as it were) the Body, the other the Soul of it; the one representing the Humanity, the other the Divinity of Christ: so that every Ordinance of Worship is (as it were) a representation of Christ incarnate.

2. The Divine Essence or Godhead in Christ, seemeth to be the proper object of all Worship; for Christ saith, *God is a Spirit*, and therefore will *be worshipped in Spirit and in Truth*. And St. *Paul* saith, That *the fulness of the Godhead dwelleth in Christ bodily*, Col. 2. 9. not locally, but by personal Union; and this is the proper object of all Gospel-worship, as I have said before. And it was so in the time of the Law: for the Temple was God's dwelling-place, *Psal.* 76. 2. there was the only place of God's publick Worship, *Ps.* 29. 2. No Sacrifice might be offered in any other place, *Deut.* 12. 26, 27. for there the Spiritual worshippers had by Faith a sight of God, and communion with him by Christ, *Psal.* 63. 2. & 68. 24. Towards the Temple they were to look whersoever they were, 1 *King.* 8. 29. Therefore what the Temple was to them under the Law, the same is Christ to us under the Gospel; therefore, as the true worshippers did not worship

the

the Temple (although the false did) but God that dwelleth in the Temple; even so, we may not worship the Temple (only) *viz.* the Humane Nature of Christ, but God in it; for it is the Spirit that quickneth, *Joh.* 6. 53, 54. And as there was in that Temple a Vail to go into the Holiest of all, where God dwelt, between the Cherubims; even so it is now, *Heb.* 10. We pass through the vail, *viz.* the flesh of Christ, into the Holiest, if we are led thereby to worship that Godhead that dwelleth in it. This is a right conception and true worship of God. For the Humanity of Christ was to the Godhead, as a back of mettle to a Crystal glass: for, look on such a glass in its pure substance, and it is transparent; put a back of mettle to it, and it gives a beautiful reflex: So if we take up conceptions of the Godhead in its pure Essence, it is transparent; if we consider of God as he is Infinite, Almighty, Immense, Eternal; what is this to the Creature or our comfort? If we consider him in his Power, Justice, Wisdom, Holiness, Goodness, and Truth, what is this to us? yea, all these are against us as we are sinners: But if we take up a conception of God in all his Attributes, as they appear to us in

Christ,

Christ, so they make a most comfortable reflex upon us. In this Glass we behold the Glory of the Lord, and are changed into the same similitude, from glory to glory by the Spirit of the Lord, 2 *Cor.* 3. 18. In this Glass we behold that Wisdom by which we are instructed, that Righteousness by which we are justified, that Power by which we are preserved, that Grace by which we are chosen and called, that Goodness by which we are relieved and supplyed, that Holiness by which we are transformed, that Glory to the which we shall be conformed: by all which it appeareth that our right apprehension and due conception of God must spring from the manifestation of God in Jesus Christ; *For no man knoweth the Father but the Son, and he to whom the Son will reveal him, Matth.* 11. 27. For the Saints in the Law meditated devoutly upon his coming in the flesh, many Prophets and righteous Men, saith Christ, desired to see the things which you see, and have not seen them, *Matth.* 13. 17. *Luk.* 10. 24. and what were these things? Surely it is God manifested in the flesh, as appeareth by St. *Luke*, *Luk.* 10. 24.

Now as *Aaron* the high Priest was chosen

chosen from amongst his brethren (and not of a stranger) *Exod.*28.1. even so Christ the Antitype of *Aaron*, was taken out of the Tribe of *Judah*, which were his brethren according to the flesh, *Heb.* 2.17. *For it is evident that our Lord sprang out of Judah*, saith the Holy Ghost, *Heb.*7.14. And this is that which *Moses* said, *A Prophet shall the Lord your God raise up unto you from amongst his brethren like unto me, him shall you hear in all things*, Deut.18.18. *whatsoever he shall say unto you*, Acts 3.23. But notwithstanding all this, the *Eutychians* deny that he was flesh of our flesh, although the Holy Ghost saith it again and again, both by the holy Prophets in the old Testament, and the holy Apostles in the New; for St. *Paul* saith, *We are members of his body, of his flesh, and of his bones*, *Eph.*5.30.

Now sith he was flesh, as the *Eutychians* confess, and yet deny him to be our flesh, against all these faithful Witnesses as aforesaid: I now desire them to tell me (if they can) what flesh it was, sith St. *Paul* knew but four kinds of created flesh, *viz.* one kind of flesh of Men, another of Beasts, another of Fish, and another of Birds, 1 *Cor.*15.39. Now which of these

will

will you chuse? If neither of these, I pray assign of what matter the flesh of Christ was made; for we, with St. *Paul*, know no other than these four kinds of flesh.

Moreover, Christ is figured out by *Melchisedec* and his Priesthood, *Heb.* 7. for as he was a Priest and King, even so was Christ also; and as he was without Father, and Mother; even so was Christ, viz. without Father, in respect of his Humane Nature; and without Mother, in respect of his Divine Nature.

Now there is no knowing of God aright, but in, by, and through Christ (as I said before): for in the works of Creation, God is above us; in his works of Providence, a God without us; in the Law, a God against us; in Himself, a God invisible to us; only in Christ he is *Emmanuel*, God manifested in our flesh, God in us, God with us, and God for us; therefore in Christ God is apprehended aright, and there also worshipped aright. 1 *Joh.* 2. 23. *Whosoever denieth the Son, hath not the Father: but he that acknowledgeth the Son, hath the Father also; Who is a liar but he that denieth that Jesus is the Christ; he is Antichrist that denieth the Father and the Son*, vers. 22.

Now

Now as the *Eutichians* err in their Opinion about Christ our Mediator, even so they do about the Holy Trinity also; for they do not rightly understand nor believe the Unity and Trinity spoken of, 1 *Joh.* 5. 7. Now if they be three, they be three Operations, or three Manifestations, or three Subsistances: but they be not the two former, therefore the latter, *viz.* three Subsistances: for St. *John* saith, *The Word was with God, and was God,* Joh. 1. 1. Now where there is one, and another with him, there must needs be a distinction; but St. *John* saith it is so; therefore.

2dly, Where there is one sending, and another sent, there is a distinction: But the Father sendeth, and the Son was sent; therefore a distinction, *Joh.* 3. 17. 34. for, God sent his Son into the World, &c.

Again; the Father and the Son send the Holy Ghost, *Joh.* 14. 16. 'tis another Comforter; therefore a distinct Person both from the Father and the Son. Now if these have all of them, (*viz.* the Father, Son, and Spirit) Understanding and Will, then they are Persons and not Qualities, for no Qualities can have Understanding, and Will, see 1 *Cor.* 12. from *ver.* 3. to. 12.

If

If the Father, Son, and Spirit, be all Creators of Heaven and Earth; then are they God by Nature; but they are all Creators of Heaven and Earth, therefore God by Nature, *Gen.* 1, 16.

2dly, If they all know the thoughts, and search the heart of man; then are they God by Nature: but they all do so; therefore.

3dly, If they may all be ultimately sinned against; then are they God by Nature: but they may be so; therefore.

4thly, If we may worship them with Divine Worship; then are they God by Nature; but we may worship them with Divine Worship; therefore.

5thly, If we may be baptized in their Name; then are they God by Nature: but we may, yea ought to be baptized in their Name; therefore God by Nature, *Matth.* 21, 19, 20.

The reason is plain, because we expect the remission of our sins in his Name, into which we were baptized, as also promise to worship him in Spirit and in Truth; for God is a Spirit, and therefore will be worshipped in Spirit, and in Truth.

Now albeit St. *John* saith, speaking of Christ,

Christ; *I and my Father are one*, Joh. 10. 30. He doth not by this saying deny the three Persons, for in that he saith *we are*, he teacheth us that he and his Father be not one Person, forasmuch as *ARE* cannot be spoken of one Person properly; and in that he saith *ONE*, he declareth that he is of the self-same substance with his Father. Oh the exceeding deepness and power of God's Word, which is as a two-edged Sword; for with these two syllables *Are*, and *One*, it confoundeth two Heresies, *viz.* the *Arrians*, and *Patripassions*, and *Sabellians*, which wrest that saying of Christ, *He that seeth me, seeth the Father also*, Joh. 14. which must be understood of their Essence, and not of their Persons, as appeareth by these words, *I go to prepare a place for you* (saith Christ): *and if I go, I will come again*: which plainly proves a distinction of the Person, *verf.* 2, 3. If we may not believe St. *John*, that *there be three that bear record in heaven*, viz. *the Father, the Word, and the Holy Ghost*; *and these three are one*, 1 Joh. 5. 7. to be a Unity and Trinity as aforesaid; then these absurdities will unavoidably follow, That if the Father be both the Son and the Holy Ghost; as he is, if their

Persons be one, as well as their Essence is one, which is indivisible: *Isa.* 44. 6. *I am, and there is none besides me.* Then the Father was he which took our Nature upon him, *Heb.* 2. 16. the Father was tempted of the Devil, he suffered hunger and thirst, he was buffeted and and scourged of the *Jews*, and put to death by wicked hands; he also came down in the likeness of a Dove, and also of fiery Tongues; he begat himself; he is greater than himself; he sent himself into the World; he gave himself a Seat at his own right hand; he is the express Image of himself; he is greater than himself. But if our *English Eutychians* cannot see these things, as aforesaid, to be blasphemy against God the Father, yet I hope you will see them to be great absurdities; for they are the natural consequences of your Opinion: for you say, it was God that died in the likeness of Man: and to prove this, you wrest (as you do other Scriptures) *Phil.* 2. 6, 8. for you say, *He that was in the form of God, thought it no robbery to be equal to God*; and you say, He put himself in the likeness of Men, *and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the Cross; wherefore*

God

*God also hath highly exalted him*, &c. Now if the Godhead was turned into flesh, as Water was turned into Wine (as you say it was); and there can be but one God by Nature, both you and we say (and I hope believe); then, if the Father be that one God; [For, *to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him*, 1 Cor. 8. 6.] Then I pray consider of your Opinion, as also the bad consequences that depend upon it. For, if you shall still be obstinate, and deny that the Eternal Word did ever take any flesh of the Virgin *Mary* into Personal Union with it (as we say it did), but will still say and believe that the Eternal Word, *viz.* God the Creator of Heaven and Earth, did *make* himself a Creature, *viz.* Man, and so died for our sins; Then how you can acquit your selves from being rightly called blasphemers of the Eternal God, which is only Immortal, and Immutable, (as I said before) I cannot yet tell because of the reasons aforesaid, &c.

Now forasmuch as I understand, by some late Conferences I have had with our

*English Enthusians*, that they deny (or at least doubt of) God's Omnipresence; and with the *Anthropomorphites*, think of God as if he were some old Man sitting in some one place on a Throne, as Kings use to do; and so, with the *Papists* and *Socinians*, think that one may see, from his right hand to his left, as Dr. *Owen* saith in his Answer to Mr. *John Biddles* Catechism. Now you may see by this, how one Error begeneteth another. For first they deny the Divine Essence of the Eternal God to be Infinite, Immense; and as the Prophet *Jeremiah* saith, *To fill Heaven and Earth*, Jer. 23.24. And as *Solomon* saith, *The Heaven of Heavens cannot contain him, how much less this House which I have built*, 2Chron. 6.18. But they not minding such Scriptures as these (or else not understanding of them) but reading some other Scriptures, which speak of his coming down from Heaven to see *Sodom*, &c. *Gen.* 18, 19 &c. As also because man was made in his Image, and that he hath hands and see, &c. Therefore they cannot tell how he should properly be a Spirit or Spiritual substance, *Joh.*4.24. and therefore cannot understand the blessed Trinity, as I said before.

And

And indeed, without this be granted, the Trinity cannot be proved to be three Persons, and yet but one God, as we say and believe, as aforesaid: for although we distinguish the Persons in the Godhead, yet we do not separate them: because the Essence is Infinite, and Omnipresent. *Psal.* 139.7. *Whither shall I fly from thy Presence? If I ascend up into Heaven, thou art there: if I make my bed in Hell, behold, thou art there,* Amos 9.2,3,4. And to give you one instance what we mean when we say they are distinct, and not separated from the Essence of God, we mean after this manner: as when we say there are three Faculties in the Soul of Man, *viz.* Understanding, Will, and Memory; now these three Faculties are distinct, yet not separated from the Soul, for the Soul acts wholly in these three, yet not three Souls, but one Soul: even so is the Eternal Godhead in the Father, Son, and Spirit, and yet but one God: but this of the blessed Trinity is such a great Mystery, that no earthly similitude will set it out plainly to our capacities. But I pray consider the Vision of the three Men that appeared to *Abraham*, Gen. 18. and the two that went to *Lot*, Gen. 19. And there you may see,

although they be three Persons, yet but one Lord, and so called and worshipped of *Abraham*, see *Chap.* 18. and of the two that went to *Lot*, after that they had told him their Message, then he never called them Lords, but Lord; see *Chap.* 19. 18. Which two were the Son, and Holy Ghost, which were sent by the Father, *Chap.* 18. 21, 22. for the Father is said to send the Son, and Spirit, but he is never sent of them. And thus you may see how *Abraham* saw Christ and was glad, *Gen.* 18. compared with *John* 8. 56, 58, &c.

Quest. *How is God said to be present in all places at once?* Psal. 95. 3, 6. & 139. 7. *And also to fill Heaven and Earth?* Jer. 23. 24.

*Answ.* There is a four-fold Presence of God mentioned in the Scriptures; the first is his Presence with all his Creatures, (which we may call his general Providence) whereby he preserveth all his Creatures substances, and giveth unto them to live, move, and have a being; and this extendeth it self to all his Creatures, both good and bad, *Acts* 17. 28. The second degree is the Presence of Grace, whereby he doth not only preserve the substance of all his Creatures, but also giveth

veth grace unto them; this is to the Church of God on Earth. The third degree is the Presence of Glory peculiar to the Saints and Angels in Heaven, where they shall see God face to face. The fourth degree is the Presence of the Godhead of the Son, with the Manhood of Christ; for, *in him dwelleth the fulness of the Godhead bodily*, *Col.* 2. 9.

Now for the better understanding of this Mystery, we must know that the Scriptures are to be taken four wayes, (at least some of them) *viz.* first Historically; secondly, Analogically; thirdly, Allegorically; and fourthly, Morally. As to instance in one of them for brevity sake. *Numb.* 21. 9. *And Moses made a Serpent, and put it upon a Pole*, &c. It hath these four significations, the first is Historical, it was a Serpent made; 2dly, Analogically, it was lifted up; so must Christ, *Joh.* 3. 15. 3dly, Allegorically, that is another thing was meant by it, as appeareth by *Hezekiah*'s taking of it away, and calling of it *Nehushtan*, that is, a piece of Brass, 2 *King.* 18. 4. 4thly, Morally, for they were to look upon it for their cure: Even so must we look upon Christ by Faith, as saith the Prophet *Isaiah*, *Look upon me*

*and be ye saved all the ends of the Earth.*

Now that he is present with all his Creatures to preserve their substances, as I said before, appeareth from *Isa.* 40. 12. *Who hath measured the Waters in the hollow of his hand, and meted out Heaven with the span, and comprehended the dust of the Earth in a measure, and weighed the Mountains in scales, & the Hills in a ballance; behold, the Nations are as the drop of a bucket, and are counted as the small dust of the ballance; behold, he taketh up the Isles as a very little thing*, vers. 15. By which phrases is meant, that he governeth and disposeth of them at his pleasure: for neither the Sun could give his light to us, nor the Fire heat; all these will perish if he withdraw his Presence but a moment from them; as also the Beasts of the Field, for if he take away their breath, they die, *Psal.* 104. 28, 29. Even as the body of a Man when the Soul is gone, as St. *James* saith, *The body without the Spirit is dead*: For, as St. *Paul*, *In him we live and move, and have our being*, (Acts 17. 28.) *As also certain of your own Poets have said, For we are all his off-spring*, 1 Cor. 8. 6.

Obj. *But sin maketh a separation betwixt us and God; for what communion hath light*

*with darkneſs, and Chriſt with Belial? Therefore he is not preſent with them*, &c.

*A.* This is not to be underſtood in the firſt degree, *viz.* to preſerve their ſubſtances, as in *Acts* 17. but is meant in the ſecond degree, *viz.* his Grace with his Church on the Earth. *Joh.* 14.23. *If any man love me*, ſaith Chriſt, *he will keep my words, and my Father will love him, and we will come unto him and make our abode with him*: which is meant of his Grace, and Love; and his dwelling with them is by his Holy Spirit, as appeareth by his anſwer to *Judas*, which asked, How is it that thou wilt manifeſt thy ſelf unto us, and not unto the World? he had told him before, *verſ.* 15. & 17. *If you love me, keep my Commandments, and I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs, I will come unto you.* Thus you ſee how ſin ſeparateth us from God's Favour, Grace, and Spirit, but not from his Preſence: as *David* ſaith, *Whither ſhall I go from thy Spirit? Or, Whither ſhall I flye from thy*

*Pre-*

*Preſence? If I aſcend up into Heaven, thou art there: if I make my bed in Hell, thou art there; If I take the wings of the Morning, and dwell in the uttermoſt parts of the Sea, even there ſhall thy hand lead me, and thy right hand hold me.* And as *Amos* ſaith, ſpeaking of ſinners, *Amos* 9. 2. *Though they dig into Hell, thence ſhall my hand take them; though they climb up to Heaven, thence will I bring them down; and though they hide themſelves in the top of Carmel, I will ſearch and take them out thence,* &c. For we muſt not imagine him to be contained in any one place, ſaith the Prophet, *Jer.* 23. 24. *Do not I fill Heaven and Earth, ſaith the Lord?* For, as *Solomon* ſaith, *The Heaven, and the Heaven of Heavens cannot contain thee, how much leſs this Houſe which I have built?* 1 King. 8. 27. And St. *Stephen* ſaith, *He dwelleth not in Tabernacles made with hands,* Acts 7. and *yet he dwelt,* ſaith *David, between the Cherubims.* And the Lord ſaith of *Zion, This is my reſt for ever, here will I dwell:* therefore ſaith the Prophet, *Bleſſed be the Lord out of Zion that dwelleth at Jeruſalem,* Pſal. 135. 21. Now this muſt be meant of his Grace, or gracious Preſence there, and not his perſonal Preſence; for

if

if so, then he was not in Heaven at that time (which I think no wise man will believe); therefore when St. *Paul* saith, *whilst we are at home in the body, we are absent from the Lord*; he means the beatifical Vision, or face of God in glory, which cannot be seen with these mortal eyes; therefore he saith, *When we are absent from the body, we are present with the Lord*, 2 *Cor.* 5.6, 8. he meaneth in the third degree, *viz.* the glorious Presence of God in Heaven with the Church Triumphant, *Heb.* 12.22.

Q. 2. *If God be a Spirit*, Joh. 14. 24. *how then doth the Scriptures ascribe to him hands, and feet, and almost all the parts of a man, seth Christ saith, A Spirit hath not flesh and bones, as ye see me have*, &c.

*A.* This is to be understood Metaphorically, as also by way of Analogy. For, like as men use to hold water in the hollow of their hand, and also span with it; even so, the Lord, albeit he is a Spirit, or spiritual substance, yet to help our infirmity speaketh to us, as it were, in our own language, and saith he measureth Heaven with a span, and holdeth the water in the hollow of his hand, *Isa.* 40.12. And as men see with their eyes, and hear with their eares:

eares; even so the Lord is said to do, *Psal.* 34.15. *The eyes of the Lord are over the Righteous, and his eare are open unto their Prayers. The hand of the Lord hath driven out the Heathen.* Now a Spirit hath not hands, eyes, and ears, &c. Therefore when the Scriptures attribute these to God, *viz.* hands, eyes, lips, tongue, nose, heart, head, face, and back-parts, &c. it is not to be understood litterally, but in the second or third sense, *viz.* Analogically, or Allegorically, that is, another thing is meant; as *Gal.* 4. 24. As for Example; his right hand signifieth his Power: for *David* saith, *The right hand of the Lord doth valiantly; the right hand of the Lord is exalted*, Psal. 118.15,16. And his finger is compared to the Holy Ghost, *Luk.* 11.20. *But if I with the finger of God cast out Devils, no doubt the Kingdom of God is come unto you*; compared with *Matth.* 12.28. *But if I cast out Devils by the Spirit of God, then the Kingdom of God is come unto you.* And thus I might shew how the rest might be applyed, but for brevity sake I forbear.

Q. 3. *How is God said to repent*, Gen. 6. 6. *seeing other Scriptures say, he is not as Man that he should repent, or as the Son of Man that he should change his mind? For the*

gifts

*gifts and callings of God are without repentance*, Rom. 11. 29.

*A.* Albeit God is said sometimes to be angry with us, and sometimes pleased, this doth not prove any change in God, but when we break his Commandments and set light by his Promises, and follow our corrupt wayes, we are changed, and not he; We be mutable, he is immutable; *for in him there is no variablenes nor shadow of turning*, Jam. 1. 17. He is said to be pacified & pleased, when we turn from our evil ways, & so turn to him by true repentance. See for this *Jonah* 3. 9. *Joel* 2. 12. *Jer.* 18. 18. For when God is said to laugh at mens calamities, and mock when their fear cometh, *Prov.* 1. 26. We are not by these and such like sayings, to think that God hath such Affections and Passions as be in Man; for God hateth such as mock at his Messengers and despiseth his Word; yea, God abhoreth the scornful man: but as those men that laugh at our calamities, are the furthest off from helping of us out of it; even so is God when he laugheth at our calamity. See *Prov.* 1. 26, 27, 28. So he is said, *Psal.* 44. 23. to sleep, *Arise, wherefore dost thou sleep, O Lord? Arise for our help, and redeem us, for thy mercy sake*; vers. 26. Now

the

the Lord keepeth his Vineyard lest any hurt it, *I will keep it night and day*, Isa. 27.3. *David* saith, *He neither slumbereth nor sleepeth*, Psal. 121.4. But this is to be understood Metaphorically, as I said before; as when he is said to *awake*, it is meant his speedy coming to help us, opposite to sleeping, which is his delaying to come to help us. And so when *Moses* is desirous to see his face, and to speak with him face to face, it must be meant of some high degree of his manifestation of Grace, but not of Glory. for to no mortal man can see his face and live. *No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him*, Joh. 1.18. for he is invisible, 1 Tim. 1.17. who only hath immortality, dwelling in that light which no man can approach unto, whom no man hath seen, nor can see: for he sitteth upon the Circle of the Earth, and the inhabitants thereof are as grashoppers. *That streacheth out the Heavens as a curtain, and spreadeth them out as a Tent to dwell in. That bringeth the Princes to nothing, he maketh the Judges of the Earth as vanity. To whom then will you liken me, or shall I be equal, saith the Holy One?* Isa. 40.22. to the 26.

For,

For, as St. *Paul* saith, *By these things we speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our glory, which none of the Princes of this World knew; for, had they known it, they would not have crucified the Lord of Glory; but God hath revealed them to us by his Spirit: for, the Spirit searcheth all things, yea, the deep things of God. Now we have not received the Spirit of the World, but the Spirit that is of God; that we might know the things that are freely given to us of God; which things also we speak, not in the words that man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual: But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned*, 1 Cor. 2. &c.

Now I have, according to my measure, given you my understanding of these great Mysteries of God, and the Father, and of Christ, and of the Holy Ghost, *Col.* 2. 2. in as short and plain a method as I could, for your information, &c. Now of that which hath been spoken as concerning God, by me in this *Treatise*, this is the summe; That God is a Spirit, *Joh.* 4. 4.

or

or ſpiritual ſubſtance, or pure nature, immutable, inviſible, unſearchable, filling Heaven and Earth. Full of underſtanding, of truth and righteouſneſs, of mercy and wiſdom, and all manner of goodneſs; without beginning, and without ending, not created nor made, and Maker of all things, ſubject to nothing, and governing all things, knowing all things, yea, even the inward thoughts and intents of the hearts of men; forgiving ſins; only to be honoured and called upon, only hearing our prayers, juſtifying, and ſaving us; of an almighty arm, and majeſty; the Father unbegotten, the Son begotten, the Holy Ghoſt proceeding from them both, as I have proved by the Word of God, which cannot lye. Now all theſe things (as aforeſaid) be rightly applyed to the Father, Son, and Holy Spirit; ſo that it plainly appeareth, that to whomſoever theſe things may rightly be applyed, he is God by Nature, and not by Name only, as they are; *Pſal.* 82. 6. *I have ſaid ye are Gods, but ye ſhall die like men*, &c. But unto God the Father, Son, and Holy Spirit, are theſe things only properly and truly applyed: therefore they *only* are God by Nature. 1 *Joh.* 5. 7. *There be three that bear record*

*in*

*in Heaven, the Father, the Word, and the Holy Spirit, and these three are one. And we know that the Son of God is come, and hath given us understanding that we might know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the true God and Eternal Life. Little Children, keep your selves from Idols*, verſ. 20, 21. *Now the Grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all, Amen.* 2 Cor. 13. 14, &c.

## CHAP. VIII.

### *Containing a brief Repetition of the preſent Diſcourſe concerning the glorious Trinity and Perſon of Chriſt.*

NOw becauſe I would, if poſſibly I could, remove all doubtings about the Holy Trinity, concerning their being three Perſons, and one God; I will further add to what I have ſaid, ſome Arguments to prove that they are all three God by Nature: that ſo I might ſatisfie ſome, who muſt and will have their reaſon ſatisfied;

fied, or else they will not believe it. And because all the Opinions that I oppose in this *Treatise* (as aforesaid), seems to grant the Father of our Lord Jesus Christ to be God by Nature, *Gal.* 4. 4. I will therefore take it *pro confesso*, and reason with them by an *Argumentum ad hominum*. And, first, for the better understanding of the honest and simple-hearted, which peradventure may conscionably doubt whether the Son, and Holy Ghost, be God equal with the Father; because of the late opposition that is made against it by the maintainers of the aforesaid Opinions. I say, I will go in this plain method, and make a comparison betwixt the Father and the Son, *viz.* as he is the Eternal Word, *Joh.* 1. 1. in several things that I find in Scripture concerning them: and then I will apply these to the Holy Ghost also, as you may see if you will, for I hope you are not obstinate.

*First Proposition.* The Father is a Spirit by Nature, *Joh.* 4. 24. therefore God. Parallel to this the Son is a Spirit by Nature, therefore God. Proof from God's Word, 2 *Cor.* 3. 17.

*Propos.* 2. The Father is immutable, therefore God. Parallel to this, the Son is immu-

immutable, therefore God: proof from God's Word, *Heb.* 1.12.

*Prop.* 3. The Father is invisible and immutable; therefore God. Parallel to this, the Son is invisible and immutable; therefore God. Proof from Gods Word, 1 *Tim.* 6.16.

*Prop.* 4. The Father is everywhere present with his People; therefore God. Parallel to this, the Son is everywhere present with his People; therefore God. Proof from God's Word, *Matth.* 18.20.

*Prop.* 5. The Father is full of understanding; therefore God. Parallel to this, the Son is full of understanding; therefore God. Proof from God's Word, 1 *Cor.* 1.30. *Joh.* 10.30.

*Prop.* 6. The Father is Eternal; therefore God. Parallel to this, the Son is Eternal; therefore God. Proof from God's Word, *Rev.* 1.8, 11.

*Prop.* 7. The Father is the Maker of all things; therefore God. Parallel to this the Son is the Maker of all things; therefore God. Proof from God's Word, *Col.* 1.16.

*Prop.* 8. The Father governeth all things; therefore God. Parallel to this, the Son governeth all things; therefore God. Proof

from God's Word, *Joh.* 5. 17.

*Prop.* 9. The Father knoweth all things; therefore God. Parallel to this, the Son knoweth all things; therefore God. Proof from God's Word, *Matth.* 9. 4. *Joh.* 2. 25.

*Prop.* 10. The Father forgiveth sins; therefore God. Parallel to this, the Son forgiveth sins; therefore God. Proof from God's Word, *Mark* 2. 10. *Luk.* 7. 49.

*Prop.* 11. The Father is to be prayed unto; therefore God. Parallel to this, the Son is to be prayed unto; therefore God. Proof from God's Word, *Acts* 7. 50. & 9. 6. *Rom.* 10. 13.

*Prop.* 12. The Father giveth what gifts he pleaseth; therefore God. Parallel to this, the Son giveth what gifts he pleaseth; therefore God. Proof from God's Word, *Eph.* 4. 8.

*Prop.* 13. The Father is Almighty; therefore God. Parallel to this, the Son is Almighty; therefore God. Proof from God's Word, *Rev.* 1. 8. & 15. 3, 4.

Now to whomsoever all these things may be rightly applyed, he is God by Nature; but unto the Son, as well as unto the Father, may all these things be rightly applyed: therefore the Son is God by Nature, *Joh.* 10. 30.

Now

Now all these may be applyed to the Holy Ghost also.

*Proposition* 1. The Father is a Spirit; by Nature, and not by Creation; therefore God. Even so also is the Holy Ghost; therefore God. *Joh.* 14, 16 *Chapters.*

*Prop.* 2. The Father is Immutable; therefore God. Even so is the Holy Ghost; therefore God. *Joh.* 14.16.

*Prop.* 3. The Father is Immutable and Invisible; therefore God. Even so is the Holy Ghost; therefore God. *Joh.* 14,15.

*Prop* 4. The Father is everywhere present; therefore God. Even so is the Holy Ghost; therefore God. *Psal.* 139.7.

*Prop* 5. The Father is Eternal; therefore God. Even so is the Holy Ghost; therefore God. *Gen.* 1.2.

*Prop.* 6. The Father is the Maker of all things; therefore God. Even so is the Holy Ghost; therefore God. *Job* 26. 13. & 33.4. *Psal.* 36.5.

*Prop.* 7. The Father governeth the Church; therefore God. Even so doth the Holy Ghost; therefore God. *Isa.* 63. 11. *Acts* 13. 2. & 8.26.

*Prop.* 8. The Father knoweth all things; therefore God. Even so doth the Holy Ghost; therefore God. 1 *Cor.* 2. 10.

*Prop.* 9. The Father doth forgive ſins; therefore God. Even ſo doth the Holy Ghoſt; therefore God. *Mat.* 28. 19, 20.

*Prop.* 10. We may and ought to be baptized in the Name of the Father; therefore he is God. Even ſo we may and ought to be baptized in the Name of the Holy Ghoſt; therefore he is God. *Matth.* 28. 19, 20.

*Prop.* 11. The Father giveth what ſpiritual gifts he pleaſeth to the Church; therefore he is God. Even ſo doth the Holy Ghoſt; therefore he is God. 1 *Cor.* 12.

*Prop.* 12. The Father ſendeth whom he will to preach the Goſpel; therefore he is God. Even ſo doth the Holy Ghoſt; therefore he is God. *Acts* 18. 2.

*Prop.* 13. The Father raiſeth men from the dead; therefore he is God. Even ſo doth the Holy Ghoſt; therefore he is God. *Rom.* 8. 11.

Now to whomſoever all theſe things may rightly be applyed, he is God by Nature: But to the Holy Ghoſt, as well as to the Father, may all theſe things be rightly applyed; therefore the Holy Ghoſt is God by Nature.

Now of that which hath been ſaid, concerning Chriſt's Divine Nature, this is the

ſum,

ſum. For I have endeavoured in this *Treatiſe*, to ſhew you in *twenty Particulars*, that Chriſt is God by Nature. And here I will repeat them all for your memory-ſake. The firſt is his Eternity. 2. His Simplicity. 3. His Immutability. 4. His Inviſibility. 5. His Immenſity. 6. His Infiniteneſs. 7. His Omnipotency. 8. His Wiſdom. 9. His Goodneſs. 10. His Love. 11. His Grace. 12. His Mercy. 13. His Long-ſuffering. 14. His Holineſs. 15. His Juſtice. 16. His Faithfulneſs. 17. His Truth. 18. His Omniſciency. 19. His Omnipreſence. 20. His Providence over all his Creatures. All theſe twenty Properties and Attributes, belong to God only. But all theſe belong to Chriſt as he is *Davids* Lord; therefore Chriſt, as he is *Davids* Lord, is God by Nature, who is God over all bleſſed for ever, Amen. *Rom.* 9. 5, &c.

And now I will briefly ſhew you how he is *Davids* Son according to the fleſh (as I have ſaid before.) Firſt, He had the ſubſtance of a true Body, and reaſonable Soul. 2. The Properties of Body and Soul; in the body, length, breadth, and thickneſs, and circumſcription. And in the Soul, the faculties of underſtanding both

simple, and compound, as Will, Affection, Love, Hatred, Desire, Joy, Fear, &c. The Powers also of Hearing, Feeling, Seeing, Smelling, Tasting; Moving, Growing, Eating, Sleeping, &c. 3dly, He took unto himself the blameless infirmities of mans Nature, which are certain natural defects in man, as Passions of Body and Mind, as to be Hungry, Thirsty, Weary, Sad, Sorrowful, and Ignorant of some things, and Angry; also, to increase in Stature, Wisdom, Knowledge, &c. So that as the holy Ghost saith, We see by these things, that *he was made like unto his brethren in all things*; yea, & in *all points tempted like as we are, yet without sin*, Heb. 2. 17. & 4. 15.

Now sith the Scriptures do affirm all these things to belong properly and truly to Christ, as he is *Davids* Son and Offspring, then must he needs be Man by Nature. For unto no Creature neither in Heaven nor in Earth, doth the Holy Ghost apply all these things properly and literally, but to man only, &c. If he do, shew me an instance, for as yet I know none: and therefore why you should so much as once doubt whether he took our Nature, (*viz.* the flesh of *Mary*) sith the Scripture affirms

affirms it ſo plainly again, and again, I cannot imagine. But when I do not only hear you ſay you doubt, but confidently deny that ever he took any fleſh of the Virgin *Mary*. This makes me to ſtand and admire, and with St. *Paul* ſay, Who hath bewitched you, that you ſhould deny ſo many plain and evident proofs; can any Article of the Chriſtian Faith be more plainly proved than this is? ſurely no.

Now if I did not think that the Devil had bewitched many, and that Pride, falſe Opinions, and Self-love had blinded mens underſtandings, I could not believe any judicious man that believes the Scriptures to be true, if he will but now ſit down in humility, and ſeriouſly conſider what hath here been ſaid from them, to prove that Chriſt is God by Nature, and alſo Man by Nature, can ſtill remain doubting and unbelieving. But if he be one that was once inlightned into this Truth, and alſo profeſſed it with us, and was baptized into this Faith, and yet did not receive it in the love of it; and after all this advice, which now and at other times, hath been uſed, by my ſelf and others, to them; I ſay, if they ſhall ſtill oppoſe this Truth, then what can I think; but that if they do

*See Mr. Greenham about the Family of Love, pag. 803.*

do not speedily repent of this their dangerous Opinion, of denying the Lord that bought them, 2. *Pet.* 2. 2. then that which is written in 2 *Thess.* 2. 11. will come upon them. But that it may never be so, is and shall be the Prayer of your very good friend, which loves your Persons but not your Principles, (though haply not so esteemed of you) that God would give you Repentance to the acknowledging of the Truth, that you may recover your selves out of the snare of the Devil, who hath taken some of you captive at his will.

---

## CHAP IX.

### *Containing an Answer to several Objections.*

Object. *CHrist as Man was flesh and bones, and not a Ghost, as you seem to say we by our Opinion make him; and this shews your Ignorance of our Opinion, and therefore you sentence it as you do: But doth not* Paul *say,* Rom. 8. 3. *he came in the* [*likeness*] *of sinful flesh? therefore he took*

not

*not our Flesh, as you say he did.*

*Answ.* St. *Paul* doth not say he took upon him the *likeness* of flesh, simply as it is flesh, but of the flesh of sin, or sinful flesh: for he had said before, *Chap.* 1. 3. That he was made of the Seed of *David* according to the flesh. And also again in *Chap.* 9. 5. *Whose are the Fathers, and of whom, as concerning the flesh, Christ came, &c.* And I pray you tell me what St. *Paul* meaneth by these words, *vers.* 3. *For I could wish that my self were accursed from Christ, for my Brethren my Kinsmen according to the flesh?* And then you may tell your selves what he means by these words, *vers.* 5. *Whose are the Fathers, and of whom as concerning the flesh Christ came:* The word *flesh* being the same in the 3d and 5th verse, and of the same signification.

*Object.* 2. From *Joh.* 1. 14. But the *Eutychians* say, *That the Divine Nature of Christ was turned into flesh, and so was made like to his brethren in all things excepting two,* viz. *sin, and earthy matter.*

*Answ.* 1. The Holy Ghost doth except but *one* thing, *viz.* Sin, (if it be proper to call sin a thing) *Heb.* 2. 17. & 4. 15. And how dare you say *two?* Have you no fear of the curse of God coming upon you, sith he

he saith, Cursed is he that addeth, or diminisheth? See *Deut.* 4. 2. *Rev.* 22. 18. *Add thou not unto his words, lest he reprove thee, and thou be found a liar,* Prov. 30. 6.

But, Secondly, I answer to that of *Joh.* 1. 14. (it having the most shew of any of the Texts that I know for your Opinion) therefore I will endeavour by God's help, to shew you that it was never written to that end, to justifie your Opinion; and therefore I pray consider what St. *John* saith, *vers.* 1. *The Word which was in the beginning was with God, and was God; by whom all things were made, and without whom was nothing made that was made; In whom was Life, and the Life was the light of men, for he lighteth every man that cometh into the World: by whom the World was made*; Was in the fulness of time made a Man in a Humane Body, having his Divine Majesty dwelling in him, full of Grace and Truth; so that we beheld his Glory, saith St. *John*, in his Miracles, in his Grace, and Truth, in his Holy and wise Doctrine, such as manifested him to be the only begotten of the Father, *vers.* 14, 16. which *is in the bosom of the Father*; mark that word, *is in* the bosom of the Father; he doth not say which [*was*] but [*is*], which

which must be understood of his Generation before the World was made, of the substance of his Father, for the term notes Generation, and subsistence from his substance, not Creation or making that which was the Creator into flesh, that so he might be a Creature, and so die; this was impossible, sith God cannot die, nor yet be changed, as I have oft said and proved in this *Treatise*, from 1 *Tim.* 1. 17. *Jam.* 1. 17. and many other places of the Holy Scriptures.

Thirdly, *John* doth not say he was begotten flesh of the Virgin *Mary*, but made flesh; for saith he, *The Word was made Flesh*, even as St. *Paul* saith, *Rom.* 1. 3. *made of the Seed of David*; and *came of the Fathers according to the flesh*, Chap. 9. 5. and *made of a Woman*, Gal. 4. 4. And so, as St. *Peter* saith, He came out of the loins of *David*, according to the flesh, *Acts* 2. 30. for so God had sworn *to David*, Psal. 132. 11. For *Solomon* was but a Type, which came out of his loins, 1 *King.* 8. 19. All these Texts do expresly teach us that Christ had a Humane Nature, which is termed the flesh; as it is frequent by the word *flesh* to understand a man or Humane Nature. See *Rom.* 3. 20. *No flesh*

*can*

*can be justified in his sight*, which must be understood of men, also *Chap.* 11.14. *Isa.* 58.7. *Gal.*2.16. *Joh.* 17.2. *As thou hast given him power over all flesh, that he should give Eternal Life to as many as thou hast given him*, &c.

Fourthly, Consider this word, *raised up according to the flesh, out of the loins of David*; which plainly sheweth that there was another Nature, which was *Davids* Lord: *Matth.*22.44. which was not raised up out of his loins, which was God over all blessed for ever, *Rom.* 9.5. Else why was it not said of him without this distinction, as of *Solomon*, Thou shalt not build the House, but thy Son that shall come forth out of thy loins. 1 *King.* 8.19. He doth not say, according to the flesh, neither is this distinction made, concerning any man but only Christ; which was *Emmanuel*, God and Man in one Person, or, *God with us*, Matth.1.23. From whence I infer, That He who is so *David's* Son according to the flesh, raised out of the fruit of his loins according to the flesh; made of the Seed of *David* according to the flesh, and of the Father's according to the flesh; As that he also is *Davids* Lord, and the Son of God, God over all blessed for ever, is con-

consubstantial with his Father as touching his Godhead, and consubstantial with us as touching his Manhood: but such is Jesus Christ; therefore God by Nature, and Man also. And now, I hope, I have Answered your great Objection, and also told you how he is truly called the Son of God, as being in the bosom of his Father, and also how he is truly called the Son of Man, and so the Son of *David*, as being made of a Daughter of *David*, which *Mary* was. See for proof of this *Luke* the 3d *Chap.*

And now what hath been said in Answer to this Objection, if heeded by you, will Answer all your Objections, from *Joh.*3. 15. and *Joh.*6. from the 50 *verse* to the 64. For *John* saith, *No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man, which is in Heaven:* which proveth the union of Natures in one Person, otherwise he could not be in Heaven and Earth at one time.

Now I hope you will not say with the *Socinians*, your Adversaries, that after his Baptism he ascended immediately up into Heaven, and there received his Commission from his Father to preach the Gospel, as *Moses* did his in Mount *Horeb*, concerning the Law, *Exod.*20. And yet if Christ hath

but

but one Nature as you say, (with them he had not) then I pray tell me (if you can) Whether the Eternal Word was ever called Man, or the Son of Man, properly before the Holy Ghost overshadowed the Virgin *Mary*; and so he was born of her, or made of her according to the flesh; for it is the Person (*viz.* the Word) that is said to come down from Heaven, as appeareth, *Joh.* 6. 62. *What if ye shall* (saith Christ) *see the Son of Man* (*viz.* Christ's Humane Nature) *ascend up where he* (*viz.* his Divine Nature) *was before?* For as he is the second *Adam*, he was not there before, as appeareth by what St. *Paul* saith, 1 *Cor.* 15. 46. *The first Adam was made a living Soul, the last Adam was made a quickning Spirit. Howbeit that was not first which is spiritual; but that which is natural, and afterward that which is spiritual: The first Man is of the Earth, Earthy; the second Man is the Lord from Heaven. As is the Earthy, such are they also that are Earthy; and as is the Heavenly, such are they which are Heavenly. And as we have born the Image of the Earthy, we shal also bear the Image of the Heavenly.* So that by this comparison, the natural Man was before the spiritual, which cannot be meant

meant of the Eternal Word, which St. *Paul* calleth the Lord, the Spirit, 2 *Cor.* 3. 17. For so considered as he is the Eternal Spirit, *Heb.* 9. 14. 1 *Pet.* 3. 18. he was before *Adam*, or else he could not have Created him, and all other things which he did, *Joh.* 1. 3. *Col.* 1. 16. So then, as the natural *Adam* was the first Man that God Created, so the second *Adam* (*viz.* the Humane Nature of Christ) was the first Spiritual Man that was raised from the dead, and so ascended up into Heaven, and was glorified, and so is the beginning of the Creation of God, *Rev.* 3. 14. And the first-born from the dead; for as St. *Paul* saith, *He was the first fruits of them that sleep*: and so because of the Personal Union, is called *the first and the last, even he that was dead and is alive, and behold*, saith he, *I live for evermore, and have the keys of Hell, and Death*, Rev. 1. 18. Now the Name Almighty which is applyed to Christ, *Rev.* 1. 8. must needs be meant as he was *David's* Lord, *Psal.* 110. 1. And as St. *John* calleth him *David's* Root. But when St. *Paul* calleth him the second *Adam*, it must be as he is his Son, or offspring; for the true *Adam* is never properly in all the Scripture applied to God,

viz. the Divine Nature: for you know *Adam* signifieth *Earth*, viz. the Matter which Man was made of. And as for the term *Heavenly*, it is as truly applyed to the Saints, as to the Humane Nature of Christ; for *vers.* 48. *As is the Earthy, such are they also that are Earthy; and as is the Heavenly, such are they also that are Heavenly.* Which St. *Paul* applyes to the Saints after their Resurrection, *vers.* 44. *It is sown a natural body, it is raised a spiritual body.* So that *Paul* doth not run the Parallel betwixt the Natural body, and the Spirit, viz. the Creator as aforesaid: For if you observe him, he calleth the second *Adam* Spiritual also, *vers.* 45. and calleth the Saints Heavenly, *vers.* 49. Now will you say, because the bodies of the Saints after their Resurrection are Spiritual bodies, therefore their bodies are Spirits? Surely no. Even so, albeit the second *Adam* after his Resurrection is called Spiritual, that therefore his body is a Spirit, as the *Papists* think; even so albeit the Saints bodies are called Heavenly, doth that prove that the original Matter they were made of, came from Heaven? You will surely say, No. Even so say I of the body of Christ. For the main design of the Apostle in all this

this *Chapter*, was to prove the Resurrection of the dead, as appears by *vers.* 13. *But if there be no Resurrection of the Dead, then is not Christ risen:* And *vers.* 17. *If Christ be not raised, your Faith is vain, you are yet in your sins; then they also which are fallen asleep in Christ, are perished.* And *vers.* 22. *For as in Adam all die, even so in Christ shall all be made alive,* &c. Now where there are divers Opinions, they may be all false, there can be but one true, and that one Truth oft-times must be fetched by piece-meal out of divers branches of contrary Opinions, &c. For, although the Lord hath made all Nations of one blood, and commanded them to seek the Lord, *Acts* 17. 30. yet if you divide them into thirty parts, saith Mr. *Perkins*, nineteen of them be *Heathens*, and *Pagans*; then there remains but eleven, and of these, five be *Turks* and *Mahometans*; then there remains but a sixth part of the thirty; and of these six, How few do believe in God aright! (God knows they be very few): as for the twenty four parts of the thirty, they do not own Christ to be their Saviour, no not so much as in Profession; as to the other six parts, it is true, they all confess him to be the Son of

God, and in some sense their Saviour also: Yet so, as by some of their Opinions, they by just consequence deny him, either in his Divine Nature, or in his Humane, or else in the Union of Natures, and so by consequence deny the true Christ, and of them that do profess him to be both *Davids* Lord, and *Davids* Son also; yet of them how few do love him, and keep his Commandments. *Luk.* 6. 46. *Why call ye me Lord, Lord, and do not the things that I say?* The Lord grant for his Sons sake that I and you may be of those Sheep that will hear the Voice of the true Shepherd, and so follow him; and will not follow a stranger, *Joh.* 10. Where shall I begin to wonder at thee, O thou Divine and Eternal Peace-maker, the Saviour of Men, the Anointed of God, the Mediator between God and Man, in whom there is nothing which doth not exceed, not only the conceit, but the very wonder of Angels; who saw thee in thy Humiliation with silence, and Adore thee in thy Glory with perpetual Prayers and Rejoycings; Thou wast for ever of thy self as God, of the Father as the Son, the Eternal Son of an Eternal Father; not later in Beginning, not less in Dignity, not other in Substance, begotten

begotten without diminution of him that ~~begat thee, while he communicated wholly~~ to thee, which he retained wholly in himself, because both were Infinite, without inequality of Nature, without division of Essence; when being in this estate, thine infinite Love and Mercy to desperate Mankind, caused thee, O Saviour, to empty thy self of thy Glory, that thou mightest put on our shame and misery! Wherefore not ceasing to be God as thou wert, thou beganst to be what thou wast not, *viz.* Man, to the end thou mightest be a perfect Mediator betwixt God and Man, which were both in one Person; God, that thou mightest satisfie; and Man, that thou mightest suffer; that since Man had sinned, and God was offended, thou which wert God and Man, mightst satisfie God for Man; None but thy self which art the Eternal Word, can express to us this great Mystery, how God should be manifested in the Flesh, justified in the Spirit, seen of Angels, Preached unto the *Gentiles*, believed on in the World, and received up into Glory, and we in him, &c.

## CHAP. X.

### *Containing the use of the whole Treatise.*

NOw, as aforesaid, I will further add, to that that I have said, something by way of *Use* and *Application*, and so leave the whole to the blessing of God, and your serious Consideration.

*Use* 1. Concerning the Incarnation of the Son of God, we must know that it is a great Mystery, and therefore here observe;

1 Tim. 3. 16.

First, Who is Incarnate? The second Person in Trinity: First, for that God by him created Man, and therefore by him must we be recreated and redeemed: Secondly, for that he is the Essential Image of God, to restore the Image of God lost in *Adam*. So this I believe the whole Godhead is not incarnate, nor any Person but the Son; the Person of the Son (I say) subsisting in the Godhead.

Joh. 1. 14. Luk. 1. 35.

Secondly, This I must say and believe, that he was a perfect Man in every respect like

like to Adam, sin only excepted, subject to all unblameable and general infirmities which appertain to the whole Nature of Man, as Pattern of Body and Mind.

Thirdly, This I must believe and avouch, that it was necessary that he should become Man, first to satisfie God in that Nature we offend: Secondly, for that no other could fulfil all Righteousness which the Law required of us, but he: Thirdly, for that our Redeemer must die for our sins: Fourthly, he must be a Mediator, and make Requests, and speak to God and Man for Reconciliation: Man before the Fall could speak to God face to face; but now he cannot, nor may not come near, but in the Name and Favour of Christ, whose face is to be found in the Gospel.

*Duties which follow this Faith.*

First, Draw near to Christ and cleave unto him, for we see he is come near us, and become our Emmanuel. Isa. 7. Secondly, Here is a Pattern and President for us of unspeakable Humility, Phil. 2. 5. There is a secret Pride in all the Sons of Adam, till God change their hearts, and this Pride, unless we disclose it, the more

Psal. 22. Isa. 53.

it is; and the more we discern it, the less it is.

This I observe touching this Incarnation of Christ, That his Conception by the work of the Holy Ghost was wonderful: for it was done in the Womb of the Virgin, that albeit he took of her very flesh, which came of sinful *Adam*, yet was the flesh of Christ, I mean his Humane Nature, Body and Soul, without sin. To prevent that original corruption which comes to Mankind by natural Propagation, the great Wisdom of God provided, That his Incarnation should be by the immediate work of the Holy Ghost, without any natural Generation, or Means of Man on Earth, or Angels in Heaven or Earth, *Heb.* 2. 14.

I proceed on to speak of the Birth of Christ: He was born of the Virgin *Mary*, and of the Union of Natures Divine and Humane in this one Person. This I believe indeed, for so did the Patriarchs and Prophets of old, because of the Divine Oracles which God gave them concerning the Incarnation of the Son of God, *Gen.* 3. 18. & 12. 3, 4. & 21. *Isa.* 7. 14. and therefore much more ought we, seeing we have in the Gospel the Complement of all those

those Prophesies, *Luk.* 2. 7. *Matth.* 1. 25. to believe in Jesus Christ born of the Virgin, but also in time, and according to the course of Nature born of the said Virgin, and brought forth into the World by her.

First, a Duty following this Faith is this; Thanksgiving for the Incarnation of the Son of God, as we see by the Examples of the Angels praising God for this benefit, *Luk.* 2. 14. The Virgin praising God for this benefit, *Luk.* 1. 46. And the holy Priest *Zachary* praising God for this benefit, *Luk.* 1. 68.

Secondly, A Consolation following this Faith is Preached unto us by the Angels, *Luk.* 2. 10. when he saith, *Behold, I bring you tydings of great joy that shall be to all People.* Hence comes, First, Peace with God: Secondly, Peace with our own Conscience: Thirdly, with the Holy Angels: Fourthly, with all the Creatures of God in the frame of Heaven and Earth. The proper Name of Christ's Mother was *Mary*, this is testified often in the New Testament, *Luk.* 2. 5, &c. This Name is added for a more certain and special description of his Mother, that my Faith may be the better certified of the truth of all Divine Oracles and Prophesies concerning him: for

for this holy Woman being (as Matthew and Luke testifie) of the noble Race of the Kings of Judah, it is clear that our Lord and Saviour Jesus Christ came of the Seed of David, and so of Abraham according to the Promise. Gen. 22. 18. Luk. 1. 32.

Again, she is called a Virgin, both to let us see the accomplishment of the Prophesie, Isa. 7. 14, 22. and to assure us of that is aforesaid, that is, That he is the only begotten Son of God, conceived by the Holy Ghost, and not by the ordinary course of Nature.

And this blessed Mother of Christ a holy Prophetess, Luk. 1. 48. We do willingly honour her three wayes, First, by thanksgiving to God for her: Secondly, by a reverent estimation of her: Thirdly, by imitation of her excellent Vertues.

And thus having seen by clear evidence from the Word of the Lord, that our blessed Lord and Saviour, as touching his Natures, is very God and very Man: it resteth only that we learn also by Divine demonstration, that these two Natures are united in one Person.

*Use 1.* First, here then we must be advertised that there be two kinds of Unions: Union in Nature, and Union in Person.

Person. Union in Nature is when two or more things are joyned or united into one Nature, as the Father, the Son, and the Holy Ghost, being and remaining three distinct Persons, are one and the same in Nature, or Godhead. Union in Person is when two things are in that manner united, that they make but one Person or Substance: as the Body and Soul of Man meeting together make one Man.

Secondly, This Union of Natures then here is this; The second Person in the Trinity, or the Son of God doth assume to it a Manhood in such order that the same being void of all Personal being in it self, doth wholly and only subsist in the second Person in the Trinity, or depends wholly on the Person of the Son; So that now it is a Nature only, and not a Person; because it doth not subsist alone as in other men.

Thirdly, This then I understand and believe here, that the everlasting Son of God, without any putting off of his Divine Nature, without any commixtion or conversion, was made that which before his Incarnation he was not, to wit, very Man. By taking flesh by the Power of the Holy Ghost from the Virgin, and an

Humane

Humane Soul created of nothing, both which Natures being united together in a most admirable Personal union, make one most blessed Person, even the most sacred Person of our only Lord and Saviour Jesus Christ.

Fourthly, And our Lord Jesus Christ hath in his Humanity so assumed all the Properties of Man's Nature, that he became in all things like unto us (*Heb.* 2. 17.) sin only excepted: for he hath so Personally united unto himself our Nature, that we cannot say properly of his Passion, that only the bare Humanity suffered (which yet is only passible) but this we are to say, that the Person which is very God hath suffered in our Nature.

Fifthly, and lastly, We must not believe that the Lord Christ assumed our Nature (as he did sometimes under the Law, before his Incarnation, take to him the form of Man and Angel for a time) but retains still and for ever, the very body and Soul of Man, howbeit now glorified: For the Apostle saith, Our Mediator not only [*was*] but also [*is*] the Man Christ Jesus, 1 *Tim.* 2. 5. living for ever to make intercession for us, *Heb.* 7. 25. *Rom.* 8.

Consolations following this Faith concerning Christ's pure Conception, Incarnation, and this unspeakable union of Natures in this one sacred Person, are these;

First, I understand and conceive he is a most fit Advocate to his Father being very God, and a most comfortable Mediator for me, being very Man, well-acquainted with all my grievances, and one I may boldly draw near unto, *Heb.* 2. 16, 17, 18. & 4. 16.

Secondly, I conceive also that he hath been so acquainted in our flesh, with our temptations, that he hath a special experience of our infirmities in his own sacred Person: not that the Son of God hath need of our Afflictions and Temptations to make him Merciful unto us, but for that we can best perswade our selves of his Mercy, when we learn that he hath been acquainted with our Passions.

And now I will tell you briefly, what I mean by the Properties of the Humane and Divine Nature: And by the Communication or Conjunction of Properties, as I said before.

When I say and believe, that Christ did assume all the Essential Properties of Man's Nature, I mean he took not only the Soul and

and Body of Man, but also every quality and adjunct thereunto appertaining (excepting sin) for he had the Understanding, the Reason, the Will, and all the Affections of Man (without sin) being made like his brethren in all things, *Heb.* 2. 17.

Again, when I believe and say, That Christ did retain in his Personal Union of both Natures, all the Properties of his Divine Nature, I mean these and the like, that he was, this very Person now God and Man, Eternal, Almighty, Incomprehensible, Immutable, most Perfect; for these and the like be the Properties of the Divine Nature.

Thirdly, The Communication of these Properties (as the learned speak, for the better understanding of some Scriptures uttered concerning this sacred Person) is this, when we ascribe that which is proper unto one Nature, unto the other because of the aforesaid Personal Union of both Natures: as when the Apostle saith, *God hath purchased the Church with his own blood.* Acts. 20. 28. This manner of speaking is with respect to this Union, and herein that which is proper to the Humane Nature is ascribed unto the Divine; for that this

this sacred Person which did this great Work with his own blood is very God. But here we be also to observe, that there is no Communication of the Essential Properties of these Natures, but in the concrete only (as Logicians speak) not in the abstract; as we may say truly, and according to the Doctrine of Godliness, that God died for us; but we may not say therefore, the Deity died for us.

And here beloved, I will shew you once more, why our Mediator must be very God and very Man, and that these two Natures must thus admirably be united together, and his Conception so pure.

First, briefly for the first; *He must be very God.* First, because he hath received a Charge from his Father (which did require an infinite Power) to wit, by his Merits and Vertue to save the Elect or Believers, for it was needful that his Price should over-prize our sins. Secondly, If he had not been very God, he could not have overcome death, *Rom.* 1. 3, 4. Thirdly, for that it behoved him also to overcome and kill sin and death in us, even in our Consciences, *Heb.* 5. 24, 25. and to quicken us, *Rom.* 8. 11. by giving us the Spirit of Faith to apprehend all his Me-

rits,

rits, and to apply the same unto our selves. Now who can give the Holy Ghost but God himself? *Luk.* 11. 13. *Joh.* 3. 7, 8. Lastly, He was to loosen and destroy all the accursed works of Satan in us.

Secondly, And for the second Point, *He must be very Man.* First, that God might declare his unchangeable Justice, and hatred of sin, and his unspeakable Love and Mercy to the Elect: the first he sheweth in punishing sin in his own Son: the second he declareth in that he punisheth not our sins in our selves, but in another. Secondly, That we might conceive rightly of the Brotherly Affection of our Mediator towards us: and how that he which sanctifieth, and they that are sanctified, are all of one. Thirdly, For that God had confirmed it with an Oath, that the *Messia* should come of the loins of *David*, Psal. 133. & 89. and of the Seed of the Woman according to the Gospel preached in the beginning in Paradise, *Gen.* 3. 15.

Thirdly, For the third Point, *That I believe and avouch briefly, That Salvation could not have been obtained for Man, unless the Nature of God and Man were united together in one Person.* First, Because otherwise this work had not been performed by

the

blood of the Son of God, and so it had been insufficient for us. Secondly, Because the Humanity of Christ could never have born that punishment for sin. Thirdly, Salvation thus obtained could never have been maintained, but that these Natures be thus knit together: for that Christ is and must be the pledge of our Reconciliation for ever, *Psal.* 110. 1. *Matth.* 22. 44. Fourthly, By this means we have as it were kindred with God in Jesus Christ, who is become our *Emmanuel, God with us*, or God manifest in our flesh. *Matth.* 1. 1. *Tim.* 3. 16.

Fourthly, For the fourth and last branch of the Question; *I say, and believe, that it was necessary our Lord and Saviour should be pure, without the stain of sin in his Conception, and that the Holy Ghost in this great Work did so provide.* First, For that the most glorious and Divine Nature of God could never else be united unto the Humane. Secondly, For that a sinner could never have been accepted to make this Atonement, or to offer up any Sacrifice for sin. Thirdly, For that he could not have Sanctified others, unless he were the most Pure, and the most Holy One of God in himself. *Heb.* 2. 11. & 10. 9, 10.

Thus then the Lord Jesus Christ, our most blessed Saviour and Redeemer, hath taken to himself of the whole mass of mankind; he took, I say, one Portion thereof and did perfectly sanctifie it, by the power of the Holy Ghost, and out of it derives perfect Holiness and Sanctification upon all his Elect, by imputation of his Merits for their Justification, and by his Holy Spirit working in them inherent Righteousness and Sanctification, that so they may serve him continually in this life, and for ever.

And here I will also shew you the use of this Article which we reason'd so much on in our Church-meetings, when we were upon the Creed, *viz. I believe that he was crucified, dead and buried.* All the Evangelists testifie with one accord, that this was the form of his Execution, he was crucified on a Cross; and to fill him with pain, his hands and feet were fastened with nayls unto the Cross. And all this was done to accomplish God's Eternal Decree manifested before by the Prophets. The brazen Serpent was a picture of this, *Numb.* 21. *Joh.* 3. For so he saith himself, *As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up, that*

Acts 3.18. Gal.3.1. Phil.2.8.

*that all that believe in him perish not, but may have life everlasting.* And again, *Joh.* 12. 32. *And when I shall be lifted up from the Earth, I will draw all men unto my self:* Of this the *Psalmist* Prophesied, saying, *They pierced my hands and my feet.*

Secondly, That we might in Conscience be resolved that Christ came under the Law, and suffered the Curse thereof for us, and bare in his own Body and Soul the extremity of the Wrath of God for us. And albeit other punishments were notes of God's Curse, yet was the death of the Cross in a special manner above the rest accursed by vertue of a particular Commandment, and special Word pronounced by God himself, fore-seeing and fore-shewing what manner of Death Christ our Lord should die. Gal. 3. 13.

Thirdly, The Apostle assureth us, that in this form of Execution, we may behold how Christ did undertake all the Malediction due unto all the Elect of Mankind himself: for he saith, *Gal.* 3. 13. *That he was made a Curse for us:* And again, in the like phrase, 2 *Cor.* 5. 21. *He was made sin for us.* By which manner of speaking we may not fear that any manner of reproach is offered the Son of God: For both

Sin and the Curse following, are his by imputation. Though in regard of himself he was no sinner, yet as he was our Surety, he became sin for us, and consequently the curse of the Law for us, in that the Curse every way due unto us, by imputation and application were made his.

*Instructions and Consolations which follow this Point.*

First, We learn here with bitterness to bewail our sins; for Christ suffered here the Wrath of God, not for any offence that ever he committed, but all for us; and therefore just cause have we to mourn for our own sins, which brought our Saviour to this low and base estate. If a man should be so far in debt that he could not be freed, unless the Surety should be cast into Prison for his sake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, (if there were left but natural and civil humanity in him) and his very heart would bleed. And this is the case with us; by reason of our sins, we are God's debtors, yea, bankrupts before him, yet have we gotten a good Surety, even the Son of God himself,

himself, who to recover us to our former liberty, was crucified and died for the discharge of our debt. And therefore, as the Prophet saith, We should *look upon him whom we have pierced, and lament for him.* Look as the blood followed the nayls that were stricken through the blessed hands and feet of Christ; so should the meditation of Christ's Passion be as nayles and speares to draw blood from our hands and hearts for our sins.

Secondly, If thou doubtest where to see and find Christ crucified, because the Prophet *Zachary* bids thee look on him: Be advertised, That he is set before thy face as nailed and fastened on a Crosse, wheresoever his Gospel is truly Preached in thine hearing; for so the Apostle teacheth us, *Gal.* 3. 1. *Oh foolish Galatians, who hath bewitched you, that you should not obey the Truth, before whose eyes Jesus Christ was discribed in your sight, and among you crucified?* We must seek God's face in Christ, who is the living form or most bright glory, wherein we beholde God himself: and we must ever seek Christ's face in the Gospel: if we find it not there, we perish everlastingly, 2 *Cor.* 4. 3, 4. We need not go to Crosses, nay, we must not go, but

to the Glass he hath himself appointed for us. And remember it, that *till* such time as we come thus by Faith and Meditation of the Gospel, we lie continually as poysoned by Satan, that old Serpent, and as stung to death.

*Note this word* [till]

Thirdly, We learn to follow Christ in the pursuit and crucifying of our sins, for so we are taught, *Gal.* 5. 24. *They that are Christ's, have crucified the flesh with the affections and lusts thereof:* That is, they endeavour to kill the Power of Sin in themselves by Repentance, Prayer, Fasting, Meditation, conference with the Saints, and by avoiding all occasions of offence.

Fourthly, we here learn in this president, that seeing the Son of God was not only thus jacked and crucified by men, but also bare the Wrath of God in his Soul; that therefore we must learn not to make so little account of sin, as commonly we do.

Fifthly, Whereas the Person crucified was the very Son of God, it is manifest that the Love of God unto us in our Redemption, is endless; like the deep Sea without bank or bottom: as it is testified, *Joh.* 3. 16. And if we shall not acknowledge this to be so, our condemnation will be the greater.

Sixthly,

Sixthly, The Curse of God being here once, and fully born of the Son of God, not for himself, but for his Elect: It standeth not with God's Justice to lay any Curse on them (they continuing in the Faith) any more: wherefore when they be afflicted, their punishments are but temporary, and not Curses, but Crosses, Chastisements which proceed not from Anger, as it is to the wicked, *Isa.*27.9. but from a most loving Father, and so ever to be accounted, *Psal.*103. *Heb.*12.5,6,7,8.

Now I will here declare what his enemies did against him, both *Jews* and *Gentiles*, and of his Passions on the Cross; what herein we be specially to observe: First, They stone him not, (as many Malefactors were executed) as *Achan*, Josh.7. and *Naboth*, 1 King. 21. 13. but for a greater reproach, they Crucifie him, and this was the most shameful death among the *Jews*. Secondly, They Crucifie him after much beating, bleeding, and fainting; and so make his green-wounds again to lie open, even before the Sun, to his greater grief and pain. If the Son of God is Crucified for us, we must be content in like manner to part with all for his sake, that we may possess him, and follow his

Example. Thirdly, They pierced his hands and feet, according to the Prophesie of the Psalmist, *Psal.* 22. 16. in those parts which are most lively and sensible, and so the weight of his body was born up by hands and feet fastened to the Cross; but not in that gross manner that blind *Papists* have imagined; but the feet nailed asunder with two distinct nailes (as Godly Antients have delivered.) Fourthly, They gave him Vinegar and Gall to drink, tempered with Myrrh, *Matth.* 27. 34. Some think to take away his senses and memory by intoxicating (as it were) his brain. Thus they hastened his death, not having any respect at all of his Soul, whether he died in peace and favour with God, yea or nay. Others think it was to hasten his death. Howsoever it was, every sinner here is to be advertised, That it was and is he, as well as the *Jews* tempers, who hath tempered such a Cup of Poyson for Jesus Christ. Fifthly, They Crucifie him between two Thieves, *Matth.* 27. 38. for his greater shame, whereby they testifie that they esteemed him no common sinner, but the Captain of all Thieves and Malefactors. So think thou thy self with *Paul*, that thou art the greatest of all sinners. Sixthly, They

*See Med. Jos. Hall pag.* 501.

*Isa.* 53. 8.

1 *Tim.* 1. 15.

They all mocked him, both *Jews* and *Gentiles*, wagging their heads, and speaking ſpiteful words againſt him, *Mat.* 27. 39, 45. *Thou that deſtroyeſt the Temple, and buildeſt it up in three dayes, ſave thy ſelf.* And again, *He ſaved others, let him ſave himſelf.* The *Jews* paid dearly for this mocking and for crying, *His blood be upon us and our Children:* For their Children abide under the heavy wrath of Almighty God for it unto this day. Seventhly, and laſtly, When the Lord Chriſt had made an end of all things, and had given full ſatisfaction to his Father's Juſtice, after all his wreſtling with Satan and Sinners, and after many Paſſions in Soul and Body: He concludes all his wearisom fight with this Prayer immediately before his death: *Father, into thy hands I commend my Spirit*, Luk. 23. 46. By his example he teacheth us to recommend our Spirits to the Father of Spirits. Who can preſerve any work ſo well as the crafts-maſter? And ſhall not the faithful Creator of Souls do this more carefully than man? In great dangers we commit our Jewels to our beſt Friends: ſo do thou thy Soul unto Jeſus Chriſt, that thou mayeſt ſay with St. *Paul*, 2 *Tim.* 1. 12. *I know whom I have*

*have believed, and I am perſwaded that he is able to keep that which I have committed to him againſt that day.*

The Paſſion of Chriſt is a mirrour of all Vertues, which are the more excellent for that they be ſet before us not in Rules and Doctrine, but in his own holy Practice; I ſhall name ſome of them in order.

The Prophet *Iſaiah* names ſix Vertues or ſpecial Graces proper to Chriſt, and communicates by him in ſome meaſure to all his Members, *Chap.* 11. 2. Firſt, The Spirit of *Wiſdom:* Secondly, Of *Judgment:* Thirdly, of *Counſel:* Fourthly, of *Fortitude:* Fifthly, of *Knowledge:* and Sixthly, of *the Fear of the Lord.*

Firſt, For *Wiſdom* and *Judgment* they be two ſpecial Graces; differing, as I take it, in men on this manner. The *former* is the general comprehenſion or knowledge of things: The *later* is the experience of that knowledge in particular actions. Experience in other things will clear this diſtinction. We ſee in Phyſick, and other Arts, many by much reading, to have obtained ſingular knowledge, ſo that they think with themſelves they could do great matters, yet when they come to have the uſe of their knowledge in ſome particular

matters,

matters, they are sometimes, nay, oftentimes to seek, & their knowledge for want of experience doth soon fail them. Now for the Son of God, he was ful of Wisdom and Spiritual Understanding, and yet respecting his Humanity, it is testified of him, *Luk.2.52.* that *he increased in Wisdom.* His Wisdom did apear in the whole work of our Redemption; in fore-seeing and fore-shewing to his Apostles all things which should happen and be done to him by the *Jews*; assuring them that this was his Fathers Will, manifested by the Prophets: his singular Judgment is to be seen in his preparation to that Conflict with Satan and Sinners, by Meditation and Prayer, in chusing so fitly the time and place for his apprehension; and in all this most apt and fit Answers to all Questions and Demands made unto him.

Secondly, *For Counsel:* The Lord Christ was full of the Spirit of Counsel; for he was able to withstand and to Answer all the Counsel of Hell & Satan, of *Annas* & *Caiaphas*, of *Pilate* and *Herod* against him. He was ready in all temptations to Answer all Doubts which the Prince of Darkness was able to object against him: He was not doubtful, nor to seek for counsel in the whole

whole work, nor in any part of the work of our Redemption. The Spirit of Counsel did appear notably in him in all his Arraignment and Passion.

Thirdly, *The Spirit of Fortitude was in him in a most rich measure:* For he wrestled not in this action with flesh and blood, but incountered with spiritual Powers and Principalities, even with all the power of Hell. This is the strong Lion of the Tribe of *Judah*; and the Seed of the Woman, which in his great strength breaks the Serpents head, *Gen.* 3. 15. He was so full of Might, that with one word speaking he cast down all that came to take him, even to the ground.

Fourthly, *He was full of the Spirit of Knowledge to discern all his Enemies, and to discern what was in them*; for so it is testified of him, *Joh.* 18. 14. *Jesus knowing all things that should come unto him*, &c. He knew all their purposes, desires, pretences, and all their designments.

Fifthly, *The Spirit of the Fear of the Lord he was also replenished with*; as appeareth in all his service and obedience to his Heavenly Father; for he honoureth him in all his work, and faithfully performs all that service in all respects for the which he

he had sent him, ever seeking his glory. *Joh.* 13.31. *Now the Son of Man is glorified, and God is glorified in him.*

Sixthly, *For Humility*, He is the only Patern that ever was on Earth; for this cause the Apostle willeth us to carry within us the same mind that was in Christ Jesus; that is, the same Spirit of Humility: For saith he, *He being in the form of God, and thinking it no robbery to be equal with God; yet he made himself of no reputation, and took on him the form of a Servant, and was made like unto Men, and was found in shape as a Man: he humbled himself and became obedient unto the death, even the death of the Cross.*

Seventhly, *For the Spirit of Meekness*: He was full of Mildness and Meekness in the whole course of his life, as himself truly testified of himself: *Matth.* 11. 28, 29. *Come unto me all that are heavy laden, and I will ease you: Take my yoke on you, and learn of me, for I am meek and lowly of heart; and ye shall find rest unto your Souls.* This vertue did notably appear in his Passion: For the Prophesie of *Isaiah* was accomplished in him: *He was oppressed and afflicted, yet did he not open his mouth.* For so we find it testified; for when false witnesses

neſſes urged him, and *Caiaphas*, yet he was ſilent, becauſe he was willing to die; and ſaw there was no place to ſpeak, either for the * Glory of God, or the good of Men.

* *When to ſpeak.*

Eighthly, As St. *James* commends *Job* for *Patience*; ſo much more may the Son of God be recommended as a Mirrour of Patience to all the World: for he was ſoft in his Anſwers, & calm in his Speeches to all his moſt bloody Enemies; to *Judas* betraying him with a kiſs, he ſaid, *Matth.* 26. 50. *Friend, wherefore art thou come?* And to the High Prieſts Officers which ſmote him, *Joh.* 18. 23. *If I have evil ſpoken, bear witneſs of the evil; but if I have well ſpoken, why ſmiteſt thou me?* *Herod* thought him a Fool for his Silence and Patience; whereby we be taught in all unjuſt Railings and Injuries not to give rebuke, but either to keep ſilence, or elſe to ſpeak ſo much as ſhall be for our juſt defence.

Ninthly, He was full of *Love, Mercy, and Compaſſion*, in the midſt of his Paſſions, even to his Enemies: He cured *Malchus*'s ear, which *Peter* had cut off with his Sword. And when they were practiſing againſt him all treachery, even then he performed the work of a Mediator, praying for

for them unto his Father, saying, *Father, forgive them, for they know not what they do*: For his Friends, he is most mindful of them, and loving unto them, even in his greatest Passions: In his Apprehension, he desireth his Disciples might be let go freely; *Joh.* 18.8. *If ye seek me, let these go their way.* As for *Peter*, after he had renounced him with bitter execrations, he turned back, and looked graciously on him, and quickened him again, *Luk.* 22.61. He shewed mercy on the Thief which did hang by him on the Cross; comforting him in these words, *Verily I say unto thee, To day thou shalt be with me in Paradise*, vers. 43.

Lastly, He recommends his Mother to the custody of *John*, Joh. 19. 26, 27. where he teacheth Children to give all Honour, and to perform all duties of Love, Care, and Reverence to their Parents.

Finally, We find in Christ's Passion, a notable president for *Perseverence*: For he wades through all the Sea of his temptations, he never slinks back, nor turns aside to rest him, till he comes to the very end of all his wearisom race; notwithstanding all the torments and tears he had within and without, yet he rested not till

he

he came to the mark he set before him, then he cryed, *It is finished*; all my work is accomplished; and so he departed from evil Men and evil Angels unto God, and unto the Spirits of Righteous Men, and Holy Angels.

Thus then we see in his Passion the practice of many most excellent vertues; whereby he did not only gain Merits to save us, but also gave special Instructions to guide and direct us in the whole course of our life.

Thus far I have declared my Faith concerning the Passion of Christ under *Pontius Pilate*; and now I will shew you what I believe concerning his Death.

I do believe that he died; I believe his death was not a fiction or imaginary death, but a true death indeed, according to the Prophesies which were before delivered concerning him. *Isa.* 53. *He was cut off from the Land of the living.* Dan. 9. *The Messiah shall be cut off.* The Types and Sacrifices of Lambs daily in the Temple, did fore-shew and preach the death of the Lamb of God. The accomplishment and truth of the Types and Prophesies are recorded faithfully. *Joh.* 1. 29. & *ch.* 19. *Mat.* 26 & 27 *Chapters*, *Mark* 15. *Luk.* 23. 26.

First,

Firſt, He died to ſatisfie the Juſtice of God for the Elect, that he might free them from death, and from the fear of death, as it is written, *Heb.* 2. 14. *Foraſmuch as the Children were partakers of fleſh and blood, he alſo himſelf likewiſe took part with them, that he might deſtroy through death him that had Power over death, that is the Devil; and that he might deliver all them, which for fear of death were all their life time ſubject to bondage.*

Secondly, He died to fulfil all the Promiſes of God from the beginning, *Gen.* 3. 15.

Thirdly, I ſay, his death was voluntary and an accurſed death: Firſt, voluntary, for ſo he ſpeaketh, *Joh.* 10. 18. *No man taketh my life from me, but I lay it down of my ſelf.* Secondly, It was an accurſed death: for ſo it is written, *Gal.* 3. 13. *Chriſt was made a curſe for us:* and how? He ſheweth it in the words following, *Curſed is every one that hangeth on a tree:* As if he ſhould avouch in effect, that Chriſt's death was accurſed; that is, that it contained in it the firſt death; that is, the ſeparation of Body and Soul; for that for a time he did apprehend and undergo the wrath of God due to Man for ſin, yet

was he never out of God's favour; for, in the midst of his loud cryes, he calls God his God, *Matth.*27.46. He was never so oppressed of death as the damned are: For, as he suffered the bodily death without any corruption of body, so he suffered the extream pangs of the Soul; but not as forsaken of God, more than in his own apprehension and feeling.

Fourthly, The Comfort and Use we have of this Faith; or, the Blessings we reap by the death of Christ are many, and very precious, never to be forgotten of true-hearted Believers.

1. This voluntary and true obedience of Christ unto death, even this accursed death, is our Righteousness before God, as it is written, *Rom.*5.19. *As by the disobedience of one man many were made sinners, so by the obedience of one* Righteous, *many are made Righteous.* In this Righteousness of Christ's Death lyeth the chief matter of all our felicity and rejoycing, as the Apostle speaketh, *Gal.*6.14. *God forbid that I should rejoyce in any thing, but in the Cross of Christ.* There is no one thing more recommended in so many and so evident Prophesies than this: So by the Death of Christ, I am freed from the second Death.

2. By

2. By this Faith in Christ crucified and dead for us, I behold to my exceeding comfort, a divine proportion between the infinite debt of God's Elect, and the satisfaction done by the death of Christ unto God's Justice for the same, as infinite as the debt.

3. I see the unspeakable love of God to his Elect, continually preached unto me, and manifested as before mine eyes, *Job.* 3. 16.

4. I see that God's Divine Justice is satisfied by Christ's Death, in the same Nature which offended him, *Gen.* 3. 15. *Heb.* 2. 14. to mine exceeding great consolation.

5. My trembling Conscience by this Faith is quiet and pacified, for I feel hereby that the pollution of my Conscience is done away, because my heart is sprinkled with the blood of Christ, *Heb.* 9. 14. and the scorching heat of it is abated by this Water of Life, which streams unto my heart from the side and heart of Jesus Christ; *Zach.* 12. 10, 11. & 13. 1.

6. The first Death by Christ, is turned into a blessing, and made unto me a gate of Life: So that now I may truly say, That the day of Death is better unto me,

(I being in Christ) than the day wherein I was born.

7. The Death of Christ doth ratifie his last Will and Testament unto me. Thus it pleased the Father to make authentical and to seal unto me the Covenant of Grace, *Heb.9.16.*

8. By his Death he hath not only taken away the condemnation of sin (*Rom.8.1.*) for us, but also hath broken the power and infection of it in us. The act of Christ's Death is past, but the vertue and power thereof endures for ever: When we have Grace to deny our selves, and to put our trust in Christ, and by Faith hold him fast in our hearts: then as Christ himself by the Power of his Godhead overcame Death, Hell, and Damnation in himself for us, so shall we by the same Power of his Godhead and Grace dwelling in us; *Eph.3.20. Gal.2.21. 2 Cor.13.5.* crucifie the flesh with the affections and lusts thereof, *Gal.5.25,26.*

9. The Death of Christ ought to be to all impenitent Sinners, the greatest Motive to move them, and turn them unto Christ, and to humble them, because they have pierced him by their sins: This I say ought to cause them to mourn for him (as the

the Prophet *Zechary* speaketh, *Ch.* 12.10.) whom even they themselves, and not the *Jews* only, have wounded, *Isa.* 53. wherefore if this move them not, their case is dangerous.

10. Be ready, if thou beest a Believer, to lay down thy life for Christ, (if need so require) as he hath done for thee, and to die rather than to do any thing which thou knowest manifestly to be contrary to his Will: Of this mind were all the Martyrs and Faithful People of God in all Ages.

11. To give some special Instructions: if it be doubted, what the Altar was whereon Christ offered his Sacrifice, because the *Papists* avouch it to be the Cross: I believe rather, that Christ himself was the Priest, the Sacrifice, and the Altar, as I said before: the Sacrifice, as he is Man; the Priest, as he is both God and Man; the Altar, as he is God: For the property of an Altar is to sanctifie the Sacrifice, as Christ saith, *Matth.* 23.9. Now Christ as he was God, sanctifieth himself as he was Man: *Joh.* 17.19. *For their sakes sanctifie I myself:* And this he did, First, By setting apart his Manhood to be a Sacrifice unto his Father for our sins: Secondly,

By giving unto his Sacrifice merit and efficacy to be a meritorious Sacrifice: wherefore the Wooden-Cross was not his Altar, as Papists have imagined.

12. The Prophet *Haggai* saith, that the second Temple built by *Zirubbabel*, was nothing in beauty unto the first which was built by *Solomon*: For it wanted five things which the first Temple had: First, The Appearing and Presence of God at the Mercy-Seat between the two Cherubims: Secondly, the *Urim* and *Thummim* on the Brest-plate of the High Priest: Thirdly, The Inspiration of the Holy Ghost upon extraordinary Prophets: Fourthly, The Ark of the Covenant which was lost in the Captivity: Fifthly, Fire from Heaven to burn their Sacrifices. And yet notwithstanding all this loss, the same Prophet, in the same *Chapt.* the 10th *vers.* following, assureth, *That the Glory of the last House should be greater than the first*: Because the Sacrifice of Christ at his coming should give Glory and Dignity to it: And for that his Presence, Preaching, and Teaching in it, gave it more Glory than the former five special Graces and Gifts of God did or could give unto the first Temple. So I believe that *Christ died*

*and*

*and was buried, and rose again the third day, according to the Scriptures*, Rom. 4. 25. *He died for our sins, and rose again for our Justification*, 1 Cor. 15. 3, 4, 14.

Now I will speak of the manner of his Resurrection, and the Use of it.

First, The Lord Jesus being truly dead and buried, rose again by his own Almighty Power; as is often testified, *Joh.* 18. *No man taketh my life from me, but I lay it down of my self; I have power to lay it down, and have power to take it again.* And so his Apostles, *Paul* and *Peter*, assure us, he quickned himself by his own Spirit, *Rom.* 1. 11. 1 *Pet.* 3. 18. whereby he doth approve himself comfortable unto us to be the very Son of God, as St. *Paul* noteth, *Rom.* 8. 4. saying, *He was declared mightily to be the Son of God, touching the Spirit of Sanctification, by the resurrection from the dead.*

Secondly, As touching the form he rose in, or how his body was qualified. I *Answer*, That after his Resurrection his body was glorified richly, yea, most gloriously qualified with supernatural Graces: his body was incorruptible, and it was made a shining body, a resemblance whereof some of his Disciples saw in the Mount;

and it was indued with Agility to move as well upward as downward, as may appear by the Ascention of his Body to Heaven, which was not caused by constraint, or by any violent Motive, but by a property agreeing to all bodies glorified.

Yet, in the exaltation of Christ's Manhood, we must remember two Caveats: First, he did never lay aside the Essential Properties of a true Body, as length, breadth, thickness, visibility, locality, or to be in one place at once, and no more, but keeping all this still, because they serve for the Being of his Body. Secondly, We must remember, that the gifts of Glory in Christ's Body are not infinite, but finite: for his Humane Nature being but a Creature, and therefore finite, could not receive infinite Graces, &c. Christ's Body is not Omnipotent and Infinite: for this is to affirm he had no Humane Body, and to make the Creature the Creator. That it might appear unto his Disciples he had a glorious Body and was changed: he was not alwayes in their presence, but came often suddenly into their presence: and once the doors being shut, the doors giving place, and being opened, as saith Mr. *Perkins*, they knew not how: He

* *See Mr.* Perkins *upon the Creed*, pag. 275.

that

that thickned the Water to walk on, can cause Doors and Locks to give way unto his coming, without any piercing or passing through them, as *Papists* have imagined.

Finally, That he had a true Body, a real Body, the very same wherein he suffered, and not a feigned body (as Hereticks have avouched) is testified by many Arguments unto us; he shewed some scars, wounds, and blemishes of his Passion, in his Body now glorified, as then remaining for the confirmation of men: and to this end he conversed with men: He did eat and drink often in the presence of his Apostles after his Resurrection.

The Use of this Article concerning Christ's Resurrection, and of this Faith, is this; First, The Resurrection of Christ is a publick testimony, that he hath perfect Righteousness for all such as trust in him: and if there had remained but one of our sins either unperfectly punished in him, or not fully satisfied by him, he could not assuredly then have risen from the death; for where but one sin is, there must be death, *Rom.* 6. 23. as God hath decreed. Like as then the Father by delivering Christ to death, hath indeed condemned

our

our sins in Christ, *Rom.* 8. 3. so by raising him from death, he hath absolved Christ from our sins, and us in Christ, 1 *Cor.* 15. 17. *Rom.* 4. 25. As our sins are condemned and punished in the death of Christ: so our absolution and discharge is in his Resurrection: Christ was given to death for our sins, and raised again for our Justification.

Secondly, The Believer is truly said to be dead to sin; or to be dead with Christ: because the vertue of Christ's death works effectually in his heart the death of sin: and next to be buried with Christ into his death; because of the vertue which proceeds from Christ's burial to cause him so to bury sin, that it never can rise up any more to be so stirring in him, as it was before he came to Christ. And lastly, The Believer is as truly said to be risen with Christ, *Col.* 3. 1. because a special Vertue and Grace proceeds also from Christ's Resurrection to the believing heart, to quicken it unto newness of life. And this is that Grace which the Apostle desires more and more to feel and find to abound in himself, when he desires to know Christ better, and the vertue of his Resurrection, *Phil.* 3. 10. wherefore we must imbrace

Rom. 6. 2, 3, 4.

Christ risen in the arms of our precious Faith, and so apply him unto our hearts, that we may sensibly feel vertue to come from him, not only to crucifie our old Affections, but also to stir up daily, new, holy, and heavenly Affections in our hearts: *Col.*3. *If ye be risen with Christ, seek those things which are above*, &c. 1 *Pet.*1.3. *We are regenerate to a lively hope, by the Resurrection of Jesus Christ from the dead.* As it was in the cure of the Woman that had the Bloody Issue; so it is in the curing and quickning of sinners, which are full of Bloody Issues; all which must be stanched and cured by a certain vertue derived from Christ into them, *Mark.*5.29,30. This is the Prayer, *Eph.*3.19.

Thirdly, The third fruit which is joyned with the second, is the assurance of our perseverance in Grace, and of our full victory against Sin and Death; for they that are ingrafted into Christ by Faith, and continuing therein unto death, draw from him such a spiritual Life and Power, as they shall never lose, no not in the parting asunder of Soul and Body. *Rom.* 8. 38. *Joh.* 8.51. *If any Man keep my Word, he shall never see death.*

Fourthly,

Fourthly, The laſt benefit of his Reſurrection, is the reſurrection of our bodies. The truth is this; That good and bad ſhall riſe again, yet there is a great difference in the riſing of the one and the other; for the Godly ſhall riſe by vertue of Chriſt's Reſurrection, and that to Eternal Glory: But the Ungodly riſe by the Power of Chriſt as he is a terrible Judge, and to execute Juſtice on them. Now to the Faithful, Chriſt is ſaid to be *the firſt fruits of them that ſleep*, 1 Cor. 15. 16. Becauſe as in the firſt Fruits of Corn being offered unto God, the owner had an aſſurance of God's bleſſing on the reſt: So here by Chriſt's Reſurrection the Believers have a Pledge of their own reſurrection.

Now of his Aſcention into Heaven: *Luke* ſaith, *Acts* 1. 9. That *he was taken up*: the meaning is, this was done principally by the mighty Power of his Godhead, and partly by the ſupernatural property of a glorified Body, which is to move as well upward as downward without conſtraint or violence. And thus Chriſt aſcended into Heaven really and actually, and not in appearance only. And he went alſo locally by changing his place, and going from Earth to Heaven, ſo as he

is

is no more on Earth bodily, as we are now on Earth.

And whereas it may be doubted, *If he be so departed from us, as touching his bodily Presence, how that may be true, that he said he would be with us unto the end of the World?* Matth. 28. 20.

The *Answer* is; He said also, That *he would leave the Word to go to the Father*, *Joh.* 16. 28. wherefore he must be understood to speak by a distinction. True it is, he was before *Abraham*, *Joh.* 8. 58. and so is he with the Church to the Worlds end, according to his Divine Nature, in Majesty, Grace, Vertue, Power, and Effectual working of his Holy Spirit, *Joh.* 17. 18. & 14. 16, 17. & 16. 13. But his bodily Presence is in Heaven.

Secondly, If any doubt further, *Whether the Natures be not thus severed, if where the one is, the other is not always?*

I *Answer*, No: For the Divinity which cannot be comprehended, must of necessity out-reach, and yet comprehend the Humanity, and thereunto be personally united. It is not always that of two things conjoyned, where the one is, there must be the other also. For the Sun and his beams are both joyned together, yet they

are

are not both in all places together; for the body of the Sun is seated and carried only in his Celestial Orbe in the Heavens, but his beames are here beneath on the Earth. In those Holy Phrases then we must remember that (as Learned Men speak) the Properties of both Natures must be distinguished in Christ, for in such places, properties belonging to one Nature, are ascribed unto the other, because of the Hypostatical Union of both Natures in one Person. — And thus far for the sense of the words of this Article; where we see briefly that Christ's Ascension is an Exaltation, or a receiving up of his Humanity to sit in the highest Heavens, till the glorious day of his Appearance in Judgment, *Heb.* 1. 3.

Now I come to the use of this Faith.

First, When I do thus believe the Ascension of Christ, I do believe also all the Effects thereof, and all the Holy Adjuncts appertaining thereunto: namely, these two principal, which the Apostle specially mentioneth, *Eph.* 4. 8, 12. First, that *when he ascended up on high, he led captivity captive.* By Captivity, I understand a multitude of Captives, as the Psalmist doth, *Psal.* 68. 19. By Captives here are meant the World, the

the Flesh, Sin, Satan, and Death it self: and whatsoever Engins and Confederates these had against Christ in his Humiliation, and his Members all their dayes on Earth; He so triumphed over them all on his Cross, *Col.* 1. 12. but especially in his Ascension, that howsoever they may fear us otherwhile, and scar us to waken us from Security; yet they shall never hurt us, for Christ hath taken away their sting, 1 *Cor.* 15. 55. and hath pinioned their hands behind them as Captives, and set us Free, if we will come unto him when he calls us by his Gospel. Wherefore if we refuse now his Call, our state is the more dangerous. A man lies bound hand and foot in a dark Dungeon, and the Keeper sets open the Prison door, takes off his Irons, and bids him come forth: If he refuse, and say he is well, may it not be said he is mad, and who will pity him in that case. This is the state of all impenitents, and contemners of the Gospel.

*See Mr.* Perkins *upon the Creed.* pag. 285.

Secondly, It is said also, *That then he gave gifts to his Church*, as Kings do in their triumph; and his gifts were these, *Apostles, Prophets, Evangelists, Pastors, and Teachers, for the planting of the Church, and the Propagation of the same,*

and

and *for the gathering of his Elect to the Worlds end.* If theſe were Chriſt's principal bleſſings which Chriſt gave his Church in his Aſcenſion, and ſo richly and highly to be accounted, as being deſtinate and ſent for ſo great a Work as the building of the Body of Chriſt, which is his Church on Earth, *Eph.* 4. 12. Then they do not believe rightly and truly the Aſcenſion of Chriſt, that ſo baſely and vilely eſteem the ſacred Miniſtry and Preaching of the Goſpel of Chriſt, and the Adminiſtration of his Sacraments, as *Atheiſts* and *Papiſts*, and all carnal Goſpellers do.

Thirdly, Like as our Juſtification is aſcribed unto his Reſurrection and Merit of the ſame: So our proceeding in Grace and Perſeverance may truly be attributed to his Aſcenſion to Heaven, and Interceſſion there for us, *Joh.* 17. And like as he could never have riſen in that Body wherein he was accurſed for us, unleſs he had been acquitted, and juſtified from all our ſins: ſo much leſs could he have Aſcended into the higheſt Heavens, if he had not been pure from all our ſpots imputed unto him: His Aſcenſion is a clear evidence of his Righteouſneſs, *Joh.* 16. 9. 10.

and

and consequently, of our Righteousnes in him, and by him; for which these Articles are sweetly knit together, for the confirmation of our Faith, touching our free Justification by Christ, *Rom.* 8. 33, 34. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth: who shall condemn? It is Christ which died, yea, or rather which is risen again, who is also at the right hand of God, and maketh request for us.* Wherefore ever remember to reject the Doctrine of Antichrist, who teacheth that Christ by his Death did merit our Justification, but we once Justified, do further merit our Salvation. Whereas thou seest here, not only the beginning, but also the continuance, yea, the accomplishment of the whole Work of our Salvation, in our Vocation, Justification, Sanctification, and Glorification, is wholly and only to be ascribed to the merit of Christ.

Fourthly, We receive also by his Ascension, a confirmation touching our Ascension into Heaven; for in believing the one, we believe the other: for the Head and Members must go together. We be not now coldly to look for Heaven, but by lively Hope to possess it: for that we

poſſeſs it in our Head already. For this cauſe it is written, *Eph.2.6. That God hath made us to ſit together in Heavenly places in Chriſt.* He hath there a Pledge for us, even our fleſh, and we again by his Aſcenſion have received from him an heavenly Pledge, even his Spirit: *Joh. 6. 7. I tell you the truth, it is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you.* 2 Cor. 1.22. *He hath ſealed us, and given us the earneſt of the Spirit in our hearts.*

## *DUTIES.*

Firſt, That our Converſation be in Heaven where Chriſt is. Our Hearts, our Thoughts, our Words, our Works, our whole Converſation muſt be ſuch, as if we converſed already with the Angels in the higheſt Heavens.

Secondly, If we believe we be poſſeſt of Heaven in Chriſt; we muſt ſtrive to enter into him with holy Contention of Spirit, uſing the means he hath appointed, that we may come unto him with all the good-ſpeed we can. If we be aſſured of his Purchaſe made for us by his Blood, we muſt paſs through all dangers to come unto him, and unto it; and not only contend to get in our ſelves, but alſo endeavour to bring

bring with us all we can, specially all such as God by near bands of Love hath knit unto us; as our Wives and Children, &c. providing as much as in us lyeth, that they may be with us, Heirs together of the same Grace of life, 1 Pet. 3. 7.

Thirdly, In all grievances of Body and Mind, seek to no means for ease, but only to the Comforter, and the means he hath appointed and ordained in the Word. If thou believest the Ascension of Christ, remember this was one end of his Ascension, to send down the Holy Ghost to work more effectually, and comfortably in the hearts of his Children. And therefore endeavour in and by the Word and Sacraments to be comforted by him, in all affliction of this life.

*I believe that Christ sitteth at the right hand of God, &c.* Here two things must be understood: First, That this blessed Person of the Son hath the same equality of Majesty and Glory with the Father: Secondly, By this phrase is also understood that the Humane Nature of Christ is exalted to a most high excellency of Glory, even to execute Judgment as he is the Son of Man, *Joh.* 5. 27.— And it may not be here said, as in the Resurrection; That *Note*

like as Christ rose only in respect of his Humane Nature, so also he sits at Gods right hand in respect of the same Nature: for the session at Gods right hand is not a property of Nature, but signifieth the state of the Person of Christ, resting now in the execution of his Offices, as being King, Priest, and Mediator between God and his People.

The Benefits which follow this Exaltation and Session of Christ, at the right hand of God, are either in respect of his Priesthood, or of his Kingdom.

The Believer gains these benefits by his Priesthood.

First, He is now, and may be truly perswaded, that as the Covenant of Grace and Priesthood of Christ have no end; so his Intercession for him, and for all and every Believer, shall never cease to the end of the World, for all. *Rom.* 8. 34. *Christ is risen again, and sitteth at the right hand of God, and maketh request for us, and for every one. I have prayed for thee, Peter, that thy Faith fail not.* The manner of this is thus: He appears in Heaven as a publick Person in our stead: he appears in the sight of God for us, *Heb.* 9. 24. and makes the same Requests he made on Earth; *Joh.*

Heb. 8. 6.
1 Tim. 2. 5.
1 Joh. 2. 1.
Joh. 17.

17.

17. The difference between Christ's Passion and Intercession is this: The Passion is a satisfaction to God's Justice for us, &c. and as it were the tempering of a Plaister: but Intercession applyes it to the very sore. So then the Believer is hereby sweetly comforted in heart, being perswaded that Christ Jesus, God and Man, (now sitting in great Majesty and Glory in Heaven) First, hears his Prayers in Heaven: And Secondly, accepts and sanctifies all his Sacrifice and Service, which the Believer offers to the Father by his hand, *Heb.* 13. 15. *Psal.* 119. 106. for all our Service is imperfect, yet for his Intercession sake it is accepted as perfect.

A second Consolation here arises to the believing heart: he may now with boldness go to the Throne of Grace, *Heb.* 4. 16. because we have there an High Priest that sitteth at the Throne of the Majesty in the Heavens, *Heb.* 8. 1. And for this cause the same Apostle in the same Epistle, *Chap.* 10. 19, 20. biddeth us draw near, with a true heart, and with an undoubted perswasion of Faith. And again most sweetly, *Phil* 4. 6. *Be careful for nothing, but in all things let your requests be shewed unto God in Prayer.*

A third Consolation is this: His Intercession preserves every Repenting Sinner in the state of Grace: that being once Justified and Sanctified, they may so continue unto the end.

Fourthly, A most sweet Consolation in this: The Intercession of Christ in Heaven casteth down such beams of Grace into the Believers heart on Earth, that it causeth another Intercession of the Spirit in him; or causeth the Spirit of Prayer to be effectual and working in him: *Zach.* 12. 10, 11. *Rom.* 8. 26. He giveth us his Spirit, which helpeth our infirmities, and maketh Request for us, with sighs and groans that cannot be expressed; but he which searcheth the heart knoweth what is the meaning of the Spirit, for he maketh Request for the Saints according to the Will of God. The Holy Ghost makes Request by stirring every repenting heart to pray with groans and sighs, which the mouth cannot express: and this is a special fruit of the Intercession of Christ in Heaven. So that a Man may soon know by the Spirit of Prayer in his own heart, how Christ prayeth for him in Heaven. A Man may soon find it by his own coldness, or fervency in Prayer; or by the inward groans

groans of his heart, when he cannot so well expres his grief in words before God.

Here I renounce the Opinion of *Papists* touching Intercession; as being Heretical, uncomfortable, and condemned of God: First, For that the Saints departed (who be their Mediators with Angels) know not our particular wants and griefs. Secondly, For that he that makes this Intercession, must bring something of his own, of price and value, unto God, to procure the grant of his Request. Thirdly, It is a Prerogative belonging only to Christ, to make Request in his own Name, and for his own Merits. Fourthly, Scriptures never mention any other, but contrarily. Fifthly, We must Pray to him in whom we believe, *Rom.* 10. 14. We believe only in one God, &c. therefore we pray only to one God.

Furthermore, As touching his Kingdom, we are well to consider what Kingdom he hath; next, what the administration of his Kingdom is, and how comfortable to the Believers.

First, That he is Lord and King over all in respect of Creation, as also of Preservation and Providence, it is manifest; *Col.* 1, 16, 17. *For by him were all things*

*created in Heaven and Earth, &c. and in him all things consist:* He is the same also much more by right of Redemption. And his Kingdom is Eternal and Spiritual, respecting the very Conscience, having that only absolute Power to Command and Forbid, to Condemn and to Absolve the Soul and Conscience. This is testified, *Acts 2. 36. Let all Israel know for a surety, that God hath made him both Lord and Christ, this Jesus* (I say) *whom ye have crucified.* And to testifie this his Excellency; when Christ went up to sit on his Throne for the Government of his Church, it is said, He gave great gifts to his Church, far excelling the gifts of Earthly Princes in their Coronations: for (it is said) He gave his Church *Apostles, Prophets, Pastors and Teachers*, Eph. 4. 11, 12. Now the End and Use of these Gifts and Benefits given by this Great King is comfortable: for there it is said, That these were given for the Collecting of his Church, and the Building of it: This Collection is a separation of the Precious from the Vile, *Jer.* 15.19. and a translation of Men from the kingdom of Darkness into the Kingdom of Light, 1 *Pet.* 2. 9, 10, 11. *Eph.* 2. 2, 3. by the Ministry and Dispensation of the Word

Luk. 11. 13
Acts 16. 6, 9.
Isa. 11. 2, 3, 4, 5.
Acts 2. 32, 33.

of

of Reconciliation, 2 *Cor.* 5. 18. outwardly, and the working of the Holy Ghost inwardly. And this is the first part of Christ's Office in his Kingdom.

Secondly, Christ leads his precious People as a great General doth his Army, through the Wilderness of this World, into his everlasting *Canaan*. And this he doth also by the same means, whereby he called them by his Word and Sacraments outwardly, the mighty operation of his Spirit inwardly. And in this Travel, he doth Exercise them (as in *Canaan*) with manifold Afflictions and Temptations in this life, *Psal.* 23. and yet defends them against the rage of all Enemies: First giving them in their life-time strength to suffer, and to fight against all his Enemies most mightily. *Phil.* 1. 24. *Unto you it is given for Christ, that not only ye should believe in him, but also suffer for his sake.* Chap. 4. 13. *I am able to do all things through him which strengtheneth me.* Rom. 8. 36, 37. *For thy sake we are killed all the day long, we are counted as Sheep for the slaughter; Nevertheless, in all these things we are more than Conquerors, through him that loved us.* And in death it self, he never forsakes them, *Rom.* 8. 38, 39. but then

makes

makes an everlasting Separation between them and all their Enemies, *Zech.* 13. *Luk.* 16.

Now I shall speak something to the last Article concerning Christ, which is this: *From thence he shall come to judge the quick and the dead.*

First, I say, this Article follows fitly after the former for confirmation of it: For the excellency of his Kingdom shall mightily and wonderfully appear in the execution of Justice, in the great day of the general Judgment which shall be in the last day of the World. First, to Judge, or to give Judgment is the proper Action and Function of a Judge, in Condemning, or Justifying of any Man. In Condemning, by pronouncing him guilty of Sin; and therefore adjudging him to some punishment for his Sin. In Justifying, by pronouncing him just, or acquitting him of Sin, and so freeing him from the punishment of Sin. I say then the meaning of this Article is this: I believe that Jesus Christ doth not only now exercise his Kingly Office in Heaven (as is afore-shewed) but shall also triumphantly descend from the right-hand of his Father

ther in a visible form, and corporal Presence, to judge all men that shall be found at his coming alive or dead.

Now to proceed in order to speak of this great Judgment, these Points must be considered: First, By what Arguments it may appear that there shall be a general Judgement. Secondly, What the form and manner thereof shall be. Thirdly, How this Argument serves to comfort us, and to humble us.

*First*, That there shall be an Universal Judgement, may appear thus, against cavillers that deny it.

First, The Scriptures are most evident for this, *Psal.*50.1. *The God of Gods hath spoken, and called all the Earth from the rising of the Sun to the setting of the same: our God shall come and shall not keep silence.* Heb.9.27. *It is appointed unto Men that they shall once die, and after that cometh the Judgement.* Luk.8.17. Joh.12.48 Jud.14.15 2 Tim.4.1, 7, 8. Joh. 5. 22, 27.

Secondly, Christ promiseth his coming to Judgment by himself, *Matth.* 25. 31. and by his Apostles, 1 *Thess.*4.16.

Thirdly, For that he hath charged us to wait for his Coming, *Luk.*21.28. and for the Redemption of our bodies, *Luke* 21. 28. Rom.8.23 Eph.1. 14.

Fourth-

Fourthly, For that the Justice and Mercy of God requires this, to punish the Wicked, and to crown the Godly, which we see is not in this present life, therefore there is a special day and time appointed with God for it.

Fifthly, For that the Lord hath often forewarned the World of this. First, By pronouncing the sentence of death against sin, even before the Fall, *Gen.* 2. 17. Secondly, By repeating the same sentence in his Law, *Deut.* 27. 26. Thirdly, By the evidence of Conscience, citing, as it were, Men to appear at a time appointed before the great Judge, *Rom.* 2. 15, 16. Fourthly, By his Judgments particularly on *Sodom* and *Gomorah*, on *Egypt*, on *Jerusalem*, and all the *Jews*, and generally on the *World* in the deluge.

First, The preparation unto Judgement. First, Before his Coming, preparation shall be made by fire. *Psal.* 50. 3. *A fire shall devour before him*, (as we heard before out of St. *Peter*, 2 Pet. 3. 7, 10, 11, 12.) for Heaven and Earth must pass through a fire; not to consume them to nothing (for then where should Christ appear in Judgment, and Sinners must be Judged on the Earth, and in the place where they have sinned)

sinned; but to consume their Leprosie and Corruption, wherewith the sin of Man hath infected Heaven and Earth, and so being as Gold purified in fire, they may shine bright and glorious, and may be fit to entertain the Majesty of this great King at his glorious Coming to Judgement: for as the Apostle saith, 1 *Cor.*7.31. It is the figure or form, not the Nature or Substance of the World that passeth away. The same is testified, *Rom.*8.21. *The Creature also shall be delivered from the bondage of corruption into the glorious liberty of the of the Sons of God.* So *Acts* 1. and *Psal.* 102. 25, 28. *The Heavens shall wax old, &c. and shall be changed,* meaning into a better state: as other Scriptures also testifie; *Rev.*21.1. *Isa.*65.17. & 66.22. *Tit.*2.13.

Secondly, Then shall be the appearing of the Glory of the Mighty God, and of our Saviour Jesus Christ, who shall come from the highest Heavens, accompanied with an exceeding great Host of mighty Angels, and Souls of righteous men, *Heb.*12. 22. 1 *Cor.*6.1,2.

Thirdly, Then shall be heard the sound of a Trumpet, a wonderful piercing and long continuing sound, summoning all Men and Angels unto Judgment.

Fourthly,

Fourthly, The good Angels shall gather all Nations, and bring all unto the place of Judgement; all (I say) the living and the dead, for the very dead shall first be called out of their Graves, and they shall come cloathed with their own bodies. 1 *Thess.*4.16. 2 *Thess.*4.16. 2 *Tim.*4.10. And with them shall appear all that be alive, changed in a moment in the twinckling of an eye: and corruptible bodies shall become incorruptible, natural shall be turned into spiritual, living immediately by the vertue and Power of God. And the bodies of the Saints shall be like the glorious Body of Christ, shining as the Sun, *Matth.*13.43. And the Wicked shall be full of shame and dishonour. *Dan.*12.2. The evil Angels also, they are reserved for the Judgement of the great day, *Jude* 6. And then Antichrist, the Son of Perdition, shall appear in his colours, who shall be consumed and wasted continually by the Spirit of Christ, preaching in the Gospel, but his final abolishing and perdition shall be at the glorious Coming of Christ. 2 *Thess.*7.8.

*Note.* Fifthly, Then shall Christ sit in his Throne of Judgement: as the Evangelists speak, *Then shall he sit upon the Throne of his*

*his Glory*, Matth. 25. 31. and *this Throne ſhall be like a flame of fire*, Dan. 7. 9. So that the Wicked ſhall deſire the Mountains to cover them from the ſight of it.

Sixthly, This done, the Lord will make ſeparation between the Elect and the Reprobate: as he doth here on Earth in the Church make ſeparation between the Precious and the Vile, by the fame of his Goſpel preached: So will he by his own immediate Voice and Miniſtry of his Angels, make a final ſeparation in that day between the one and the other. The Sheep which heard his Voice and teſtified their Faith by their innocency, like Lambs, they ſhall ſtand on his right hand: They which contrarily teſtifie their Unbelief by their laſciviouſneſs and luſts like Goates, ſhall be ſet on his left hand.

*Conſer* Mat. 3. & Jer. 15.

Ezek. 34. 18.

Seventhly, Every man's particular cauſe ſhall be tryed before this Judge by the Evidence which his Works ſhall give with him, or againſt him; 2 *Cor.* 5. 10. *We muſt all appear before the Judgement-Seat of Chriſt, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evil.*

Here,

Here, the better to assure us of the truth and certainty of the Lord's proceeding, and of his particularizing of all things in this action; the Holy Ghost tells us, that the Lord hath, as it were, Books of Record to manifest all and every Work of Man; and his Books be Three in Number:

First, *His Book of Providence*, which is the knowledge of all particular things, past, present, and to come, *Psal.* 139. 16.

Secondly, *His Book of Judgement*, which is divided, as it were into two parts: First, His Prescience, or knowing every thing far more evidently than we know any thing recorded in a Book before our eyes. Secondly, The second part of the Book of Judgement, is the Conscience of every man standing before him, which shall then be so qualified by the great Power of God, that it shall be able to record and testifie so much of all his particulars as shall serve to testifie his Faith and Justification by Christ, or his most just Condemnation without Christ.

The third Book is *The Book of Life*; which is the Eternal Decree of God concerning

cerning the Salvation of all Believers by Christ; whose Names be written in this Book, that they (being as God's precious Pearls) of this Book, *Isa.* 4. 3. & *Exod.* 32. 32. and of this distinction of Books; *Rev.* 20. 12. *And I saw the dead both great and small stand before God, and the Books were opened: and another Book was opened which is the Book of Life, and the dead were judged of those things which were written in the Books, according to their Works.* And after that men's Works are made manifest by these Books, then must they be tryed whether they be good or evil; the *Gentiles* and *Jews* that never heard of Christ, by the Law of Nature, which shall prove them inexcuseable, *Rom.* 2. 12, 16. The rest that have heard, shall be tryed by the Law and Gospel, *vers.* 16. The Word of God shall serve as a Bill of Indictment for the just Condemnation of all such as have contemned the Law and Gospel of Jesus Christ. For the Sentence of the Judge in the last day of general Judgment shall be nothing else but a manifestation and declaration of the Sentence pronounced and published before by the Ministry and Preaching Joh. 12. 48

ching of the Gospel touching the Justification and Condemnation of every particular Person. Now after the manifestation of all things, and that every particular Conscience sees his blessed Justification by Christ, or his just Condemnation by Unbelief and for his Works; then the Judge shall proceed to his definitive Sentence: and this is two-fold.

The first is pronounced to the Elect in these words, *Matth.* 25. 34. *Come, ye blessed of my Father, inherit the Kingdom prepared for you before the beginning of the World:* This Sentence is full of affection and love, most sweet and most comfortable, recommending the free Grace of God, their Election, their Adoption, and Blessedness in Christ, and not their Works, for the cause of their Salvation: and then he addeth the Evidence of their Faith, by the works of Mercy which they have done to his Members here on Earth; *I was hungry, and you gave me to eat,* &c. The Answer of the Saints, saying, *When saw we thee an hungry,* &c. argues that they are far from vain glory in their Works, or seeking any Justification by them, and Christ's last words to them,

*In-*

*Inaſmuch as you did it to the leaſt of theſe my Brethren*, &c. gives us an infailable Argument of God's Child, which is, not to love becauſe we are loved again, but to love for Chriſt's ſake, and the living Members of Chriſt, becauſe we ſee his Picture and Image in them renewed, this is a ſpecial Grace of God: and of this love ſpeaks *David*, Pſal. 16. *All my delight is in his Saints which are in the Earth.* 1 Joh. 3.

The ſecond Sentence pronounced againſt the Reprobates is, *Go ye Curſed into Hell fire, prepared for the Devil and his Angels; for I was hungry, and you gave me no meat*, &c. In which Sentence are contained a heap of woes, preſent, and to come: for the preſent, what can be more woful than to ſee ſo many admitted into the Kingdom of God, and yet themſelves ſhut out and excluded; yea, peradventure to ſee them that they have hated, and diſdained, and refuſed to give any honour unto; as when the *Rich man* ſhall ſee *Lazarus* received by God into the Kingdom of Heaven, whom he vouchſafed not to ſet among his Servants; and that which is more, to ſee themſelves ſeparated, hated,

and tugged by an innumerable sort of ugly Devils, out of the presence not only of God, but their Fathers, Mothers, Wives, Husbands, Children, Friends, Lovers, and Acquaintance, who shall deride and laugh at them, forgetting all bonds and obligations of Nature, and rejoycing at the execution of God's Justice in their Condemnation; so that no eye either of God or Man shall pity them, nor no tears, prayers, suits, cryes, yellings, or mourning can be heard, or prevail with him who is their Judge, nor one to mediate or speak for them to reverse or stay Judgment, but needs without mercy, without stay, without any farewel, they shall presently be cast even to the endless, easeless, and remedilesse torments of Hell. Never was there poor wretch that was condemned at the Tribunal of mortal Judgment, to be compared to this estate; for there the conclusion of the Judges Sentence is, *Lord have mercy upon thy Soul:* but here, the Lord himself shall not only not shew any token of Mercy and loving Countenance, but also with a Voyce surpassing any Thunder-clap to be heard in all Heaven, Earth, and Hell, Curse them Body and

Soul

Soul to the Pit of Hell for evermore. And if this were all the present woe, yet were not the case so heavy, for besides this, what guilt of Conscience, what biting envy, what horrour of mind, what distraction, what murmuring against the Lord, what cursing of themselves, their day of birth, and Father and Mother, what remembrance of their former lives mispent; and to conclude, what doth not the fear of Hell work upon them: surely my heart dreadeth, my mind saileth to think upon, to hear, to see, to consider their wringing of hands, their knocking of breasts, their cryes as it were filling of Heaven, and Earth, and Hell, and my Tongue and Pen cannot express it, but must rest with that saying, *There is no peace to the wicked saith the Lord*, Isa. 57. 21.

Now, Beloved, a few words by way of Comfort, and so I shall conclude. First, What can be more comfortable to good men than to consider and remember that the Lord hath appointed a day to Judge the World in Righteousness, by the Man Christ Jesus, which was dead and buried, and raised and ascended, and sitteth at

the right hand of God, which also is ordained Judge of quick and dead, against whom and for whose sake the Wicked rage, and the Godly indure; and therefore it is said, He shall come, (*viz.* in the Clouds) which was interred in the Earth: the sorrows of the Grave cannot hold him, no nor the Heavens when the latter day cometh, but he maketh his Clouds his Charriots, his Messengers flames of fire, burning up the World, and rideth upon the wings of the Wind, and cometh with the voices of Archangels Trumpets; *Arise O you dead, and let all men come to Judgment.* O, how happy shall it be that day with them, which have served and kissed the Son, and that can say, *For thy sake we have been killed all the day long!* How shall he recompence them, that have fed him? How shall he pay them, that by Almes-deeds and holy Works, have lent unto him? How shall he honour them, that have honoured him? How shall he revive and comfort them, that have died or mourned for him? And to conclude, Shall he not give them ten thousand times more than all their evils amounted unto in this present World? Well!

* *See Mr.* Perkins *upon the Creed.*

*O Christ,*

*O Christ, we believe that thou shalt come to be our Judge: we therefore pray thee help thy Servants, whom thou hast redeemed with thy precious blood; Come, Lord Jesus, come quickly, and make them to be numbred with thy Saints in glory everlasting.*

Now beloved, I shall speak one word to the Place of Glory, and so I shall conclude this matter.

Luke 12. 32. *Fear not, little Flock, it's your Fathers good pleasure to give you the Kingdom.*

Matth. 25. 34. *Come, ye blessed of my Father, receive the Kingdom prepared for you from before the Foundation of the World.*

Joh. 3. 4. *Except a man be born of Water and of the Holy Ghost, he cannot enter into the Kingdom of God.*

1 Pet. 1. 3. *Blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant Mercy, who hath*

*begotten us again to a lively Hope, by the Resurrection of Christ from the dead,* verſ. 4. *To an Inheritance immortal and undefiled, which fadeth not away, reſerved in the Heavens for us.*

Joh. 17. 24. *Father, I will that thoſe that thou haſt given me, be with me where I am, that they may behold my Glory which thou haſt given me.*

By all which it is manifeſt that the Place is Heaven where God and Chriſt is, where is fulneſs of Joy, and at his right hand are Pleaſures for evermore. As it is written, *Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man, the things which God hath prepared for them that love him. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my Son.*

And becauſe I cannot ſpeak of the Excellency of this Place, and the Glory that is therein, but I ſhall darken it through my ignorance thereof: therefore I will conclude with theſe words, *Rev.* 22. 14. *Bleſſed are they which do his Commandments, that*

*that they may have right to the Tree of Life: and may enter in through the Gates into the City.* Vers. 17. *And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take of the Water of Life freely.* Amen, even so, come, Lord Jesus.

---

*The Authors* APOLOGY *to his Friends, giving them some Reasons why he did not Print the other part of the Manuscript with this, sith it was once intended, and so much desired by many Friends; which consisteth chiefly of these particulars,* viz.

1. HOw many wayes a man may be guilty in partaking of other mens sins, from 2 *Tim.* 5. 22. where is shewed Eight wayes.

2. Of

2. Of ten Capital Sins which many men be (I fear) guilty of (if not some Churches also) which for brevity sake are all reduced to two Heads, *viz.* *Heresie* and *Hypocrisie*; as also the remedies for the Cure of the Cankering Nature of these two great Sins; which is *true Faith in Christ*, and *sincere Love* to him.

3. An Essay for a right stating of the question; *Whether Christ died for all men?* or, *for the Elect only?* Which when I have shewed you my meaning about it, by God's help, it may be a means towards an Union, which I hope is unfeignedly desired by some of both Parties: For doubtless it would be very much to God's honour, and the Churches peace. And that I may attain to the end by me propounded as aforesaid, I intend (God willing) if ever it be published to the view of the World, to proceed after this manner: As First, To shew the End of Christ's Death, and the Application of his Death. Secondly, The Salvation wrought on Earth by Christ in his own Body with God for Men: And the Salvation in the Application thereof he worketh from Heaven by his Spirit in Men to God. Thirdly, God's Love of Com-

Compaſſion, and his Love of Delight. Fourthly, The Portion of Spirit ſent forth before Chriſt's Coming in the Fleſh, and ſince his Coming and Aſcenſion: All which the Scriptures make diſtinct: But they are uſually confounded by the inconſiderate; as I hope, by God's Grace, I ſhall be inabled to make it plainly appear. Now the reaſon why I did not Print it with this, was, becauſe it would make it too voluminous (or big) ſo that the poorer ſort of Chriſtians, for whoſe ſake it was chiefly intended, could not be able to buy it. I could ſhew many more Reaſons, but ſhall forbear to declare them here.

UNIVERSITY
LIBRARY
CAMBRIDGE

*FINIS.*